A. Houghton.

Monumenta Ritualia Ecclesiae Anglicanae.

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Monumenta Ritualia Ecclesiae Anglicanae

OR OCCASIONAL OFFICES OF THE CHURCH OF ENGLAND ACCORDING TO THE ANCIENT USE OF SALISBURY THE PRYMER IN ENGLISH AND OTHER PRAYERS AND FORMS

WITH DISSERTATIONS

AND NOTES

BY THE REV. WILLIAM MASKELL M. A.

IN TWO VOLUMES

VOL. I.

London

WILLIAM PICKERING

1846

Preface.

I CANNOT think that any, even a short, Preface to these volumes is of absolute necessity. They will sufficiently explain themselves: and are intended to supply, according to the profession of their titlepages, some information respecting the ritual and offices of the Church of England, during the centuries immediately preceding the Reformation. And this information has been sought for, in the only fit repositories of it, that is, in the actual documents themselves which may yet be extant.

But I would take this opportunity of expressing my fear, that although many means and opportunities have been open to me, they have not been so profitably used as they ought to have been: that instead of one Office having been selected, another rather should have been chosen:[1] that the notes and observations are

[1] I look forward to being permitted, in a third and concluding volume, to republish the ancient Ordinal of the Church of England, and the Coronation Service, from the Sarum Pontifical.

not in some places required, and in others, where real difficulties exist, they have been omitted altogether: that references to more authorities should have been added on some particular subjects, or were not necessary upon others. To these and such objections (of the reasonableness of which I cannot but be too sensible) I have only to offer the answer, if answer it may be, that no one can know exactly all that is, or is not, required either by way of explanation, or selection; and that I humbly trust that these volumes, as a whole, will not be found to be entirely useless.

There is much, very much, in the succeeding pages, and in another work which will be published with them, involving doctrines of the highest importance, and opening questions over and over again debated between the various branches of the Catholic Church. To have passed all these by without remark would have been surely blameable: to have entered into them at any length, or with the pretence of exactness in the detail, would have been impossible within the space which my limits could allow. I have therefore been obliged rather to seem to lay down decisions, where reasons might have been demanded; and to give results and determinations instead of the arguments by

which they ought to be arrived at. In the Preface to the Ancient Liturgies, this, I fear, will be more evident than even in the present work: but let me in all honesty, yet humbly, assure the reader, that on whatever subject I have ventured so to speak, it has only been after much consideration, and careful inquiry; and with the earnest and sincere desire to promote the Truth, as it has always been held by the One Holy Catholic Church of Christ. Upon another point, it must be also said, I have been very anxious: namely, whilst I have not wished to shrink from the expression of a plain opinion in any case which might seem to call for it, I have striven to avoid harsh and unkind words towards others, and to keep within the reasonable bounds of Christian controversy. I have endeavoured to remember that they whose judgements are different from my own, may be far more competent than myself to argue upon many matters, on which I have nevertheless not hesitated to speak undoubtingly my belief; first, because it seemed not right to be silent, and secondly, because I was satisfied that I was but uttering the doctrine of the Church of England, in which I am a priest.

And in this place also it is incumbent upon me to discharge a most welcome duty: the

acknowledgement of my best thanks to all who have given me assistance towards the completion of the object which I have had in view. Particularly, to his Grace the Lord Archbishop of Canterbury, for permission to examine the manuscripts, and for the offer of the loan of some rare printed volumes, in the Lambeth library:—to my diocesan, the Right Reverend the Lord Bishop of Salisbury, for permission to make extracts from the most valuable manuscript, the "Registrum S. Osmundi," among the muniments of the see:—to the very reverend the Dean and Chapter of Salisbury, for the loan of a transcript of the same MS.:—to the very reverend the Dean and Chapter of Bangor, for the loan of the "Bangor Pontifical:"—to the very reverend the Dean and Chapter of Exeter, for permission to examine the manuscripts in their cathedral library, and to make extracts from them; and for the loan of the "Ordinale" of Bishop Grandisson:—to the University of Cambridge for the loan of four manuscripts; viz. the two Pontificals of the churches of Salisbury and Winchester, the "Order of Consecrating Nuns," and the "Prymer in English:"—to the President and Fellows of St. John's College, Oxford, for the loan of their copy of the Hereford Missal:—to the Master and Fel-

lows of Emmanuel College, Cambridge, for the loan of a most noble manuscript of the "Prymer in English:"—to the Rev. Dr. Rock, of Buckland, Berkshire, for the loan of some rare works of ritualists, in his library, and for some very valuable information which I have acknowledged below in its proper place:—to the Rev. Dr. Bandinel, for a most excellent and careful list of the copies of the English service books which are preserved in the Bodleian library, and which I had at one time intended to give with a catalogue also of two or three other collections, as an appendix to the present work: —to the Rev. Dr. Todd, for a list of the service books in the library of Trinity College, Dublin; and to the Rev. Thomas Cradock, for a similar list of those in "Primate Marsh's library" in the same city:—to the Rev. Dr. Oliver of Exeter, and to Pitman Jones, Esq. of Heavitree, for transcripts of some important documents relating to the diocese of Exeter:— and, remembering the constant kindness and unremitting attention which I have received from them, I offer my most grateful thanks to the reverend and learned Librarians of the Bodleian, the Cambridge University, the Museum, and the Lambeth libraries: by whose endeavours to supply, if possible, my wants, and to

answer my very frequent and troublesome applications; and by whose readiness to assist my search among the inestimable treasures under their charge, I have chiefly been enabled to offer the reader the amount of information which, whether much or little, these volumes will be found to contain.

Lastly and especially am I bound to bless and praise Him, Who by His most gracious gifts of health and time, has suffered me to finish so far the work which I undertook; of Him, and to Him, on such an occasion as the present, my words spoken ought to be both careful and few.

W. Maskell.

Broadleaze, near Devizes.
August 8, 1846.

CONTENTS OF VOLUME I.

Contents.

A Dissertation upon the Ancient Service Books of the Church of England.

A Dissertation upon the Ancient Service Books of the Church of England.

CHAPTER I.

THERE is no subject which earlier calls upon the attention of the inquirer into the history of the Liturgy, the Divine Offices, and Ritual of the Church of England, than this: viz. the number of, and distinctive differences between the books in which anciently that Ritual was contained. In modern days the limit is small indeed: one volume, and that not a large one, under the comprehensive title of the Book of Common Prayer, includes the daily worship of the people, the liturgy, the occasional offices, the ordinal, and the rubrics, which her ministers are to observe.

But the student cannot make one step beyond the middle of the xvith century, before he meets with the *names* at least, of many Service Books: the titles, for example, of Missal, Breviary, Horæ, Manual, Pontifical, sometimes according to the Use of one Church, sometimes of another; now of York, and now of Sarum, and then of Hereford; tell him as plainly as words can speak, how different the case was in earlier years,

up to the time when England became a Christian country.

And as he will find this to be a most important point of inquiry, in fact, although hitherto neglected, yet indispensable ; so also is it one of no little difficulty. The books whose titles I have just alluded to are amongst the rarest which still exist, and except in a few instances, are to be found (whether printed or manuscript) only in the great public libraries. These often will be beyond his reach and opportunity : and he will be driven to search in the commentators upon our present Book, for the knowledge which he wants. We shall presently see what this is, both in quality and extent.

I shall therefore in the beginning of these volumes, address myself to this subject : and I enter upon it, trusting that I may make some addition to the amount of information which is already at hand. Premising only, which I am bound to do, that when I speak of Service-Books, as in the title to this Dissertation, and as the subject upon which we are about to enter, I do not use the term in its proper and strict sense, limited to *the* Service of the Holy Communion : but as applicable to all parts of the public worship, much in the same way as very learned writers, Azevedo for example, have not scrupled to call treatises upon the Daily Office, Liturgical.

Let me then collect first what has been said by those to whom usually recourse is had in such inquiries. *Bp. Sparrow* in his Rationale, and *Dean Comber* in his Companion to the Temple, take no notice of the matter : nor indeed does it exactly enter into the object which they proposed. *Hamon L'Estrange* in his Alliance of Divine Offices, also passes it over without re-

mark, except that he ignorantly states the Prymer of 1545 to be the first translation in English of the daily Service and Litany, and that the Creed, Pater noster, and Decalogue were "to begin with, imparted, Anno 1536."[1] I have not been able to find any explanation in *Dr. Nicholls'* Commentary, though it would seem that some attempt at least should be there, for the title-page promises great things. *Wheatley*, to whose Illustration reference is generally made, and properly so, nevertheless does not bestow a line upon the matter, with one exception (*p.* 23.) where he tells us that the King's *Prymer* "came forth in 1545, wherein were contained, amongst other things, the Lord's prayer, Creed, Ten Commandments, Venite, Te Deum, and other hymns and collects in English, and several of them in the same version in which we now use them."

Staveley in his History of Churches, has a short notice about the Service-Books, but it is a mere translation abridged, of Lyndwood's Gloss upon the famous constitution of Archbishop Winchelsey, which I shall speak of at some length presently. His account is: "*Legenda.* A book containing the Lessons to be read at the Morning Service. *Antiphonarium.* A book containing Invitatories, Hymns, Responsories, Verses, Collects, &c., to be said or sung by Priest and People, alternately. *Gradale*, or *Graduale.* A Book containing several offices, as that of the sprinkling of Holy-water: the proceeds of the Mass: the Holy Offices, *Kyrie*, &c. *Gloria in Excelsis*, Gradalia, Hallelujah, the Symbols to be sung at the Offertory and the Mass.

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[1] Chap. 1. *p.* 26.

Psalterium. The book of Psalms. *Troperium*, or *Troparium*, the service in which the people answer the Priest, called also sometimes, *Liber Sequentiarum.* *Ordinale*, a Book of rules and orders, to direct the right manner of saying, and performing Holy Service. *Missale.* A Book containing all things belonging to the service of the Mass. *Manuale.* A book always at hand, containing all things belonging to the Sacraments and Sacramentals, the Hallowing of Holy Water, and all other things to be Hallowed: and the ordering of Processions."[2]

Shepherd, a very inferior writer, (whose chief claim to the little consideration which he has met with, has probably rested on his venturing to depreciate his predecessor, Wheatley) says in the Introduction to his Elucidation, "The Commissioners of 1548 proceeded to examine the *Breviaries*, *Missals*, *Rituals*, and other books of offices at that time in use." A footnote adds, "a general account of the contents of these books, and of their difference from each other, is given in *p.* 262, of the Elucidation in the note."[3] But there is no such note in that place, nor (that I can discover) in any other part of his work.

A living writer, *Mr. Palmer*, in his Origines Liturgicæ, has again disappointed us. I can find no other account of the books used in the daily service than occurs in his 1st *Vol. p.* 207: and this being the most complete we have yet arrived at, yet not over-long, I shall also transcribe it.

"The *Psalter* used in the celebration of divine service generally contained, at the end, several hymns taken from the Old and New Testament, such as

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[2] *P.* 184. [3] Introduction. *p.* xxxviij.

Benedictus, &c. and the Te Deum, and Athanasian Creed, all of which were appointed for the service of the Canonical Hours.

The *Bible* contained the lessons of Scripture, which were not formerly selected and placed in a distinct volume, but were read at the nocturns from the Bible itself.

The *Antiphonarium* contained the anthems and responsories, which were sung in the course of divine service.

The *Hymnarium* comprised the hymns in verse, which from the time of Ambrose were chanted in the canonical hours.

The *Collectarium* included the collects to be said at the end of the services, and the *capitula* or short lessons, which were also sometimes recited in the offices.

The *Homilarium*, *Passionarium*, and *Martyrologium*, contained the comments of the Fathers on the Gospel of the day, and the account of the martyrdom of the Saints for each distinct festival.

About the eleventh century, the *Breviary* was formed out of all these books; the lessons, anthems, responsories, hymns, &c. for the different days of the year, being all placed in the same volume with the Psalter, Prayers, &c. And in latter times the Breviary was divided into two parts, one for the summer, and the other for the winter half of the year, and sometimes it was divided into four parts; so that it was more portable and convenient for the use of those clergy and monks who were accustomed[4] to recite the offices for the canonical hours at some time in the day.

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[4] *Obliged*, I presume would be the proper word.

From this cause also it was sometimes entitled *Portiforium*."[5]

The above therefore appears to be the extent of the information afforded by works generally appealed to at present by the English student; I have collected it, such as it is, for two reasons: one, that it will save him much trouble in searching those authorities: and, secondly, it shews how little the whole amounts to, and that further labour is still demanded.

But there are two more authors who have touched upon the subject of old English Service Books: I am certainly bound to notice them, though they are not likely to be referred to for this purpose. These are Gough, and Dr. Dibdin. There is this to be said for the commentators who are mentioned above, that not having ventured much, they have made few mistakes, and so do not in that way mislead: but here we must complain of most egregious blunders.

Yet perhaps Gough only is to be blamed, for Dr. Dibdin has but copied his statements, and complacently (as upon a matter of no consequence) repeated his errors.[6]

Let us then turn at once to the British Topography[7]: and upon the same principle, that the reader may have collected here the chief explanations existing, I shall make a somewhat long extract, and point out his mistakes. We are told,

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[5] Not that the *Portiforium* was always a portable book, as will be seen hereafter.

[6] *Bibliographical Decameron:* second day. This work is admirably illustrated with woodcuts, &c., and proportionably entertaining. If the second day is to be taken as a criterion of the research and learning of the author, it is much to be feared, that entertainment will be all his reader will derive.

[7] *Vol.* 2. *p.* 319. *Wiltshire.*

"No cathedral has preserved such a variety of service books for its *Use* as Sarum. This is another name for the *Ordinale:* it was also named the *Consuetudinary.*——The *Missal* was the ritual, containing the rites, directions to the priests, prayers used in the administration of the sacraments," only one, viz: the Eucharist, "blessing of holy water," sometimes, "and the whole service used in processions": very seldom any portion of it. "It begins with the *Speculum Sacerdotum*, or directions for celebrating the mass": this tract seldom occurs in the Missals, neither is it directions, &c. as Gough has it: "or with benedictions of the bread and salt, or exorcisms. Then follows the service of every Sunday, (from the first in Advent) festival and eve —— prefaces, canons" what are canons? "*conclusio* and cautelæ missæ. Then the masses for saints, martyrs, &c."

"The *Breviary* seems to have been at first confined to rubrics": this is a repetition of an hypothesis of *Quesnel*, which I have examined elsewhere; "after became a more compendious missal (!) containing the whole office of the mass, and all services, except the forms of marriage." Lyndwood is quoted for this extraordinary statement, but no reference given: I do not remember to have seen so compendious a Breviary.

"The *Portiforium*, called also in some titles the *Breviarium*, and like it a commodious portable" not always portable, "abridgement of the service, has a gloss or paraphrase on each portion of scripture." What does this mean? "It is sometimes called *Sanctorale.*" Never: the edition named in the note must have been an odd volume. "It was divided into the *summer* and *winter* part according to the holidays; the summer containing only Sundays, beginning with Tri-

nity Sunday; the winter, the Saints' days." One would have supposed that with the books before him as Gough had, no writer could have made such a statement.

"The *Enchiridion*, called also *Orarium*, is supposed to have been the same with the Directorium": from which it differed as much as any two books can, which have nothing in common.

"The *Manuale* seems to have been a collection of prayers, canons, (?) and other forms not ranged through the year as in the Missal, and of a more portable size." Utterly wrong. "Lyndwood defines it the same as the Ritual, containing all things belonging to the sacraments, sacramentals and benedictions": why then did not our author content himself with this, instead of making guesses?

"The Horæ begin with some short prayers, or *In principio erat verbum*, and consist of prayers, sentences, suffrages, vigils, and psalms." The "In principio, &c." is a quaint way indeed of speaking of the 1st Ch. of the Gospel of S. John.

"The *Processionale* is a rubric of processions and chanting."

"The *Graduale*, derived from *gradus* or *gradiri*, was nearly the same with the Processional, a set of chants for processions," with which it had nothing to do, "though the words are not always the same. In this the epistles and gospels were set to music, with other choir music: and it contained all that was to be sung by the choir at high mass,—and the office for sprinkling holy water." Lyndwood is quoted for this last, and fortunately not amended.

"The *Legend* contained the lessons taken out of scripture and the fathers, and the lives of the saints, &c."

"The *Liber Festivalis* was a set of homilies either in Latin or English, for the several festivals and saints' days."

"The *Psalter*, besides David's psalms, contained the other scripture songs, and a set of hymns sung at vespers, matins, and other canonical hours throughout the year": this latter part confounds the Hymnal with the Psalter.

"The *Hymni* were confined to the hymns in honour of saints, the Te Deum, Magnificat, &c. The *Expositio hymnorum* is a gloss or parsing of the hymns; reducing them to the meanest capacities, which was but too necessary. The *Sequences* or *Prosæ*, whose exposition follows that of the hymns, were sentences or songs of praise sung at mass."

"The *Primer* seems to have been peculiar to the English Church; a collection of prayers, psalms, hymns, suffrages, matins, &c. in Latin and English; retained with alteration, after the Reformation."

CHAPTER II.

I SHALL first lay before the reader a series of notices collected from authentic documents of the English Church, which have reference to the Books used in her public worship, or authorized by her. We shall thus arrive at least at the names of many of them. For to hope to do more than this, and to explain them, in such cases as we are able, from copies which are still extant, to hope I say more than this, would be a sure prelude to disappointment.

We may indeed venture to complain, adopting the words of a very learned writer, whose object was limited to the *Choral* books alone: "Hæc pauca, exempli causa, recensere libuit, catalogum enim texere, infinitum foret, omnium ejusmodi librorum, qui passim adhuc in monasteriis inter cimelia asservantur, magno plerumque ornatu conscripti, in pergameno etiam purpura tincto, litteris aureis vel argenteis: cujusmodi antiphonarii, &c."[8] There is this difference however: that Gerbert is speaking of the Service Books of Churches which have not suffered almost total alterations; and of the archives of monasteries which have happily been preserved from the fury of fanatics, and the knavery of royal Commissioners.

Pope Gregory, whose Christian zeal had urged him to undertake the conversion of the Anglo-Saxons, did not leave his missionary, Saint Augustine, without the proper necessaries for the due performance of the Divine Service. Bede[9] tells us that when he sent the Archbishop his pall, he sent also sacred vessels and vestments for the altar, for the Priests and Clerks, relics and many books, "necnon et codices plurimos." Named as they are together with vestments and sacred vessels, we must conclude that these books were also intended for the public worship, and not for S. Augustin's private use. I may mention here that there is preserved in the Bodleian library, a noble MS. Gospels, which tradition states to have been one of these famous books: unquestionably for 1000 years, all the care which pious gratitude and reverence for S. Au-

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[8] *Gerbert.* De cantu et musica sacra. *Tom.* 1. 564.

[9] Historia Eccles: Lib. 1. Cap. xxix.

gustin and S. Gregory could suggest, would have been bestowed upon these volumes: and at last they probably perished only through the destruction which accompanied the Reformation.[10]

About fifty years afterwards we learn from the same author[11] that Benedict, the first Abbot of Wearmouth, was equally careful to provide for the service of the altar; "cuncta quæ ad altaris et ecclesiæ ministerium competebant, quia domi invenire non potuit, de transmarinis regionibus advectare religiosus emptor curabat."

Egbert, Archbishop of York, was a contemporary and friend of Venerable Bede: the 4th ch. of the 3rd book of his Penitential teaches us the great reverence which he thought was due to the books which were employed in the service of God, and consecrated to Him. "Sacerdotes Dei, et diaconi, et alii Dei ministri quos in Dei templo Deo servire oportet, et reliquias et sacros libros manu tractare, castitatem suam usque servare debeat."[12]

In the year 960, the Canons of K. Edgar were published: the 3rd of these orders that all ministers, "ad quamlibet synodum habeant quotannis libros et vestimenta ad servitium ecclesiasticum." The 34th respects the correctness of the Books used in the Divine worship: for it would appear that faulty copies were

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[10] An account of these books is contained in the Canterbury MS. preserved at Trinity Hall, Cambridge: and published by *Wanley* in his Catalogue of Saxon MSS. See also, *Elstob's* Saxon Homily. *p.* 39.

[11] *Beda.* Vita Beatorum Abbatum Benedicti &c. cap. 5.

[12] *Thorpe.* Ancient Laws and Institutes of England. *vol.* 2. 197.

abroad, and negligently written. "Docemus etiam, ut quilibet sacerdos diligenter curet, ut bonum et saltem justum librum habeat."[13]

This last injunction occurs amongst several, which relate especially to the service of the Holy Eucharist: whence certainly the good and correct book must mean the Missal. The word translated *sacerdos* in the 34th Canon is ꝑꞃeoꞅꞇ *(priest)*, in the succeeding it is mæꞅꞅeꝑꞃeoꞅꞇ *(mass-priest)*, but this is an unimportant difference in the present case: as is clearly proved by the 32nd Canon, also bearing on our present point: "Docemus etiam, ut sacerdos nunquam missam celebret absque libro, et sit canon ei ante oculos positus, si velit, ne forte impingat." Here the original has ꝑꞃeoꞅꞇ.[14]

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[13] Compare the 3rd Canon of a Council of the Province of York, A. D. 1195, "Quia secretum missæ frequenter invenitur, aut scriptorum falsitate, aut librorum vetustate corruptum, ita ut legi distincte non possit, archidiaconorum solicitudo provideat, ut in singulis ecclesiis ad verum et probatum exemplar canon missæ cum omni diligentia corrigatur." &c. *Wilkins*. Concilia. *Tom.* 1. 501. And again, one of the Constitutions of Bishop Cantilupe of Worcester. A. D. 1240. "Omnes autem ecclesiæ libros habeant emendatos, quia per eorum falsitatem multa leguntur et canuntur a pluribus indecenter." *Wilkins*. *Tom.* 1. 668.

Again, a remarkable chapter in the MS. Exeter Consuetudinary, of which I shall speak presently. "*De custodia librorum*. Inter cætera vero summe cavendum est, de librorum chori discordia: ——unde oportet necessario quod psalteria quoad textum et medias versuum pausas vel punctos, et antiphonaria, cum gradalibus, ad unguem corrigantur tam in litera quam in cantu, juxta aliquem librum qui veracior inter cæteros reputatur."

[14] *Wilkins*. Concilia. *Tom.* 1. 227. *Johnson* draws a curious conclusion from this canon. He says, "It is fairly intimated here that the priests used to say this

We come now to a very important Canon, the 21st of Ælfric's. "Habeant etiam arma ad spirituale opus, antequam sint ordinati: hæc sunt sancti illi libri, psalterium et liber epistolarum, liber evangeliorum, et missale, liber canticorum, et manuale, numerale, et passionale, pœnitentiale, et lectionarium. His libris sacerdos (mæssepreost,) opus habet, et iis carere non potest, si ordinem suum recte observare velit, et populum, qui ad ipsum pertinet, jus docere: et caute circa eos observet, ut bene sint scripti."[15] *Sir H. Spelman's* Text of this Canon, reads, not passionale, but pastorale; which *Thorpe* follows in his edition[16]: but I think not rightly: although as will be seen in another place, the reason that *Johnson*[17] gives why it should not be *pastorale*, viz: that that book is the same as the *pœnitentiale* which immediately succeeds, is by no means conclusive: for the Pastoral is the same as the Manual.

Archbishop Ælfric in his pastoral epistle, enumerates the same books except the passional, or pastoral, whichever it be: "Beloved: ye priests should be provided with books. A mass-priest should, at least, have a mass-book, books of canticles, and reading books,

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anon without book, and even ere the Priest is only permitted, ot enjoined to read it." Canons. *Vol.* I. 960. 32. Now whatever gif he pille" may mean, it cannot ean that: else the order itself ould be of no effect. I have ntered into the question of writn Liturgies in another work, e Preface to the "Ancient Liturgies," and it is certain that 500 years earlier than K. Edgar's reign, priests were neither required nor allowed to celebrate the Divine Mysteries from memory.

[15] *Wilkins*. Concilia. *Tom.* 1. 252.

[16] Ancient Laws and Institutes. *Vol.* 2. 350.

[17] Canons. *Vol.* 1. 957. 21.

psalter and manual, penitential and numeral; and these shall be sufficiently correct."[18]

In 1240, Walter Cantilupe, Bishop of Worcester, held a diocesan synod, where in a canon "de ornamentis ecclesiarum" we find an order, that every church should be furnished with "missale, breviarium, antiphonarium, gradale, troparium, manuale, psalterium, et ordinale."[19]

In the year 1250 occurs a Constitution of Archbishop Gray for the Province of York: premising, that great disputes had frequently arisen between the rectors of parishes and parishioners as to what part of the furniture, and ornaments of the Church each party was bound to provide,—it goes on to ordain that the parishioners are to furnish and keep in repair—"de libris: legenda, antiphonare, gradale, psalterium, troparium, ordinale, missale, manuale.——"[20] So, about six years later, a Bishop of Salisbury ordered the parishioners of his diocese to provide "missale, et libros sufficientes."[21]

A synod held at Exeter, in Bp. Quivil's time, A.D. 1287, decrees, cap. xij. the following books to be provided in every church. "Missale bonum, gradale, toparium, manuale bonum, legenda, antiphonale, psalteria, ordinale, venitare, ympnare, collectare."[22] Two years after, another diocesan synod under Gilbert, Bp. of Chichester, without specifying the books, orders,

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[18] *Thorpe.* Ancient Laws and Institutes. *Vol.* 2. 385.

[19] *Wilkins.* Concilia. *Tom.* 1. *p.* 666.

[20] *Wilkins.* Concilia. *Tom.* 1. 698.

[21] *Wilkins.* Concilia. *Tom.* 1. *p.* 714. Compare also, *Tom.* 2. *p.* 171. 29. and, *p.* 179. Cap. xxxv. and, *p.* 513. "et libros, &c."

[22] *Wilkins.* Concilia. *Tom.* 2. 139.

" Quia domum Dei decet ornari honore congruo, præcipimus in vasis, vestimentis, libris, et aliis ad divinum ministerium deputatis ecclesiis honorifice provideri."[23]

Passing by a statute of Archbishop Peckham, of uncertain date, to the same effect as the one cited above of Walter Gray, except that manuals only are specified, I shall direct the reader's attention to the famous constitution of Winchelsey, Archbishop of Canterbury, the 4th of those agreed upon at Merton, A.D. 1305. I shall here take the text, as given by Lyndwood. " Ut parochiani Ecclesiarum singularum nostræ Cantuariensis Provinciæ sint de cætero certiores de defectibus ipsos contingentibus, —— Volumus de cætero, quod teneantur invenire omnia inferius annotata, viz: Legendam, Antiphonarium, Gradale, Psalterium, Troperium, Ordinale, Missale, Manuale, Calicem, &c."[24]

I shall make one extract more to the same purpose: from the preface to a *Portiforium secundum vsum Sarum*, 1544. It forbids the printing of certain service books except by Richard Grafton and Edward Whitchurch only: " that is to saie, the Masse booke, the Graile, the Hympnal, the Antyphoner, the Processyonall, the Manuel, the Porteaus, and the Prymer both in latine and also in english, —— within the space of seuen yeres nexte ensuynge.—"[25]

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[23] *Wilkins.* Concilia. *Tom.* 2. 171.

[24] Provinciale. Lib. iij. Tit. 27. *Ut Parochiani.* Wilkins used a different MS. collated with one at Lambeth, and another at Ely: neither of which appears to have included *the Missal.*

[25] 2 *Vols.* 12mo. London. Grafton and Whitchurch. In my possession.

I should not be justified in passing over altogether without notice, an extraordinary reason among others which was given for the alteration of the Service Books in 1549. This reason was retained in every Common Prayer Book from Edwd. vi th's time, through the reigns of Eliz. and James, and Charles,[26] down to 1662, when it was thrown aside in the last revision, and most wisely. That cause must always bear the appearance of weakness, which has resort to any bad principle influencing the multitude: and here we had, in a matter appertaining to the worship and service of the Most High, a suggestion which avarice alone would listen to. It was in the Preface: and we may be thankful, that so great a stain has been removed from the character of the English Church. "Furthermore, by this ordre, the curates shall nede none other bookes for their publique seruice, but this boke, and the Bible: by the meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been."[27] This Preface has seemed to some persons a composition which did honour to its author: and has been attributed to Cranmer. Bale positively states it as an undoubted fact: and Mr. Jenkyns, the editor of his Remains, while he thinks that "the Common Prayer Book and the Ordination Services published in the next year[28] can scarcely keep their position upon

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[26] Book of Common Prayer. Fol. *John Bill.* 1661.

[27] Booke of the Common Prayer. 1549. See it in the reprints by Dr. Cardwell, Mr. Keeling, &c.

[28] This is a mistake: the "Forme and maner of makyng and consecrating of Archebishoppes, Priestes and Deacons," was printed and published by Grafton, "Mense Martii, 1549." In my possession. It is a most rare volume: I believe still wanting in the Libraries of the Bodleian, the British Museum, and the University of Cambridge.

the list of his works" (!) yet allows that "a somewhat less questionable claim may be advanced in favour of the Prefaces to these two publications."[29]

Let us see, lastly, how in the instance of one parish, by way of example, the old laws were obeyed. In the parish of Stratton, Cornwall, a small town, is still preserved a nearly complete series of the church accounts from the year 1512 up to 1604.[30] One year only is

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[29] Remains of Archbishop Cranmer. Pref. *p.* liij.

[30] This is not only, unless I am mistaken, a very important and valuable series of accounts, but I am the rather induced to quote from it for my present purpose, as I do not believe it has been any where before noticed. Neither must I omit acknowledging with much gratitude the facilities of examination afforded me, by John Summers James Esq., Churchwarden, and Mr. Henry James, Stockwarden of Stratton, in the autumn of 1845. Doubtless too great care of such documents can scarcely be taken by those to whose custody they are committed: but the enquirers into these and similar sources of information have far oftener to complain of a half-suspicious, half-churlish reluctance, suggesting ridiculous objections. For reasonable and proper purposes, these valuable materials (of which large stores probably still exist) should be looked upon as the property of the public, and not of a parish.

And I shall here take the opportunity of adding a copy of an ancient deed, which is preserved in the chest of the same Church. It forms a portion of the title-deeds of some property left for charitable uses, and although not connected with our present subject, yet so interesting both in itself, and on account of its late date, that I am glad to assist in its preservation. It is the manumission of a bond-woman. "Noverint universi per præsentes quod ego Johannes de Albo Monasterio, (*John de Blanch-minster*) miles, manumisi et liberam feci ac infranchiavi Agnetem de Llandissoke, per manus Ricardi de Speckote, cum omnibus bonis et catallis suis et cum tota sequela sua, procreatis vel procreandis, domum et mansionem eligendam ubicunque voluerit. Nihil juris vel clamei mihi nec hæredibus meis in prædictam Agnetem, bonis et catallis suis seu sequelis suis, ratione nativitatis, vendicando seu retinendo in posterum, sed per præsentes exclusi simus in perpetuum. Et

missing, 1550. It would be almost waste of space to extract all such entries as the following: "Item, paid for ij processionalles. ij. s. iiij. d." (1526.) In the same year, "Item, p^d. for a manuele. ij. s."—(1535.) "Item p^d. for a newe manuele book. ij. s. Item, p^d. for a newe processionale book. xx^d."—(1539.) "Item p^d. mendyng of a masbocke. iij .s. iiij. d."[31]—(1547.) "Item p^d. for a manuele boock. xxij. d."—(1554.)

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ego vero prædictus Johannes, et hæredes mei, prædictam manumissionem contra omnes mortales warrantizabimus in perpetuum. In cujus rei testimonium præsentibus sigillum meum apposui, hiis testibus, Johanne de Treuger, Willm̃o de Leghe, Roberto Grande loce, Nichō Poddynger, Ricardo Rogger de Exe, et aliis. Datum apud bename die Martis proxima post festum sancti Ambrosii, Anno regni regis Edvardi tertii a conquestu Angliæ quadragesimo sexto." A. D. 1373. The seal is attached. The remains of a moated house still exist at *Binhamy*, about a mile from the town of Stratton.

I know only one deed of the same kind to be extant, of so late a date; which is preserved in the British Museum. A manumission of a bondman, by an Abbot of S. John's, Colchester: in the 9th year of K. Henry IV. A. D. 1407.

[31] There is no record of the purchase of a new Missal in the accounts which remain, but from the sum here paid for the repairing of one, we may suppose that these volumes were of a large size, even for the use of parish churches, and therefore very carefully preserved.

"Two masbookes, one old writen, and the oder print," which belonged to Kilburn Nunnery, were priced by the Commissioners of Henry, the two at "xxd." *Monasticon Anglic.* 3. 425. We must not however take this as a safe guide, for the valuers in very many instances were also the purchasers, and thus not only robbed God, but their King.

Among the manuscripts in the library of Exeter Cathedral, is an inventory of the year 1327, which has escaped (if I mistake not) the notice of the last Editors of the Monasticon. It contains very curious matter; and much to our present purpose, not only a list of service Books then in the Cathedral, but a valuation of them. I shall extract some items.

"Missalia .xiv." of which the x.th "absque Epistolis et Evan-

"Item, p^d. for a processional and a whole manuell. vij. s."[32]

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geliis, de usu ignoto," is priced, "x. s."

"Item, unum missale novum sine ep. et evang. pr. xl. s.

Unum manuale de usu ignoto. pret. vj. d.

Item unum portiforium vetus notatum. pret. xl. s.

Item aliud portiforium de dono M. Decani. pret. vi. marc.

Item unum Manuale bonum. pret. xx. s.

Duo martyrologe quorum unum pret. iiij. s. et aliud xij. d.

Item quinque collectaria quorum. j. pret. iiij s. et iiij. pret. iiij. s. quia non sunt in usu.

Item placebo, dirige cum sepultura mortuorum in duobus voluminibus. pret. ii. s."

What would we not now give for these volumes, "de usu ignoto?" Is it impossible that some one *might* have decided *the Use* of the earlier English Church?

[32] There are other entries about books, of no little importance: for example. (1541.) "Item, paid for the bybyll. vi. s. vi. d." (1542.) "Item, pd. for a chayne for the bybyll. iij. d. ob." (1548.) "Item, pd. to Roger Yeo for a book of the pystels and godspels. viij. d." (1549.) "Item, pd. for lacyng of the communyon boke. ij. d." There is no record of the *purchase* of this, the first Common Prayer Book of Edward VI. for such it must have been: "the Order of Communion" was too small a book, and would scarcely have reached so far west, in the short time of its continuance. (Same year.) "Item, pd. to John Trevelyan for iij new books notyd for matens and evensong yn ynglyssh. xvi. d." This is a most important entry; it would appear to relate to the publication by John Merbecke: but there is no edition known of that book earlier than 1550. Was there an edition of which no copy is extant, in 1549, by him, or by some other hand? (1553.) "Item, pd. for the communion boke. iiij. s. iiij. d." This was the second book of K. Edward VI. This charge must have included the carriage of the book: the highest price allowed according to the proclamation being "foure shillinges, and not aboue." (From a copy of Grafton's edition, Fol. in my possession.) In 1559, occurs an item, "expenses for John Inde to bring a communion boke from Exeter, xvi d." This was Q. Elizabeth's book, and immediately after is, "Item, pd. for boke of iniunction, j. d." and, "payd unto Wyllyam Wyll for a sauter boke. xx. d."

CHAPTER III.

I SHALL now attempt to give some account of the contents of the Service Books, the names of which we have met with. And first, those which occur in the last-cited statute of Archbishop Winchelsey demand our attention, because they were the books which the parishioners were bound, as we have seen, to furnish: and others may be looked upon either as essential to the performance of duties, higher in degree if not in kind, than those which concerned the parish-priest, or intended only for the more solemn worship performed in the Choirs of Abbeys and Cathedrals. There is no reason why we should not follow the order, in which they are given in the Statute.

1. The "Legenda," as Lyndwood[33] tells us, was the book in which were written the Lections to be read "in officiis Matutinis," at the Matin offices. These sometimes were taken from the Prophets, as for example, from *Isaiah* in Advent, with some exceptions, as at second Nocturns on the Sundays during Advent, and certain solemnities of the same season. Sometimes the Lections were taken from the Epistles of St. Paul, as from the first Sunday after the octave of the Epiphany, to Septuagesima, on which day the three first were from the book of Genesis. In Lent were read portions of the Homilies of S. John Chrysostom, and Pope Leo, and other Fathers, together with a conti-

[33] Lib. iij. Tit. 27. *Ut Parochiani. verb.* Legendam.

nuation of the books of Genesis, and Exodus. On Passion Sunday, the first Lections were from Jeremiah, and in the week within the octave of the Ascension, from the Acts of the Apostles. On the first Sunday after Trinity the Histories[34] as they were called began, which regulated the succeeding Lections: thus, during the History "Peto Domine," the book of Tobias was read: during, "Adonai" the book of Judith: and so on. The above shews generally the character of the Lections: certain great Festivals interrupted the usual course, which was composed not only from the Holy Scriptures, but from Homilies, and Lives of the Saints. Upon All Souls' day, all nine lections were taken from the book of Job.

The *Legenda* as thus explained by Lyndwood, comprehends an arrangement of the six books mentioned by Durandus and Du Cange: viz. the *Legendarius*, the *Lectionarius*, and the *Sermologus*: the *Passionarius*, the *Homiliarius*, and the *Bibliotheca*. The first of these as a distinct book contained the Acts of the Saints arranged for the yearly reading: "per anni totius circulum."[35] Durand's words are, "Legendarius vocatur liber ille, ubi agitur de vita et obitu confessorum, ut Hilarii, Martini, et aliorum confessorum, et legitur in festis eorum, dum tamen authenticatus

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[34] "Historiæ, dicuntur Scriptoribus de Offic. divinis Lectiones, desumptæ ex libris historicis veteris Testamenti, et aliis, quæ in Ecclesia statis diebus recitantur." *Du Cange*. And again: "Istoria, de Responsoriis post Lectiones decantandis dicitur in veteri Cærimoniali MS. B. M. Deauratæ." More correctly *Gerbert*: "Antiphonæ vel ex Scripturis, vel ex Sanctorum Actis compositæ vocari solebant *historia*." De cantu et musica sacra. *Tom.* I. *p.* 573.

[35] *Du Cange*. Glossarium.

sit."[36] The second contained the Lections only from the Scriptures, and in another sense the Epistles which were read at Mass:[37] the third, the *Sermologus*, the sermons of the Popes and other Fathers;[38] the *Passionarius*, as its name imports, the passions of the martyrs: the *Homiliarius*, the homilies of the Fathers: and lastly the *Bibliotheca*, the Bible. "Bibliorum liber, seu utrumque Testamentum, vetus et Novum."[39] "Volumen ex omnibus libris veteris et Novi Testamenti a Hieronymo compositum."[40]

In the Exchequer chamber of the Cathedral of Exeter is still preserved a noble MS. Legenda, given by Bishop Grandisson.[41] It is in two volumes, large Folio, on vellum: the leaves not foliated, neither is there a calendar. Both volumes have the bishop's autograph on the margin of the first page. In the first it has been partly destroyed by damp, and there can now only be read, "Ego. I. —,, — istum, cum suo pari —,,—,,— Anno consecrationis meæ .xxxix. In festo Annuntiationis dominicæ, manu mea." But in the second we have perfect; "Ego, I. de G. Exon. Do ecclesiæ Exon. librum istum cum pari suo manu mea."

The title, if it may be so styled, of these volumes

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[36] Rationale Divinorum Officiorum. Lib. vi. Cap. 1. 30.

[37] *Du Cange:* and *Durandus.* These two sorts of Lectionaries must not be confounded: the other will more properly be noticed under *Epistolarium.*

[38] *Durandus.* Lib. vi. Cap. i. 32.

[39] *Du Cange.* Sometimes, by this title the four Gospels only are meant; as in the life of Wilfrid Archbishop of York: cited by *Georgius. Tom.* 2. cxxxiv.

[40] *Durandus.* Lib. vi. cap. 1. 27.

[41] Consecrated A.D. 1327. Died, A.D. 1369, and was buried in his own Cathedral. *Le Neve.* Fasti Ecc. Anglic.

fully expresses their contents, and completely answers Lyndwood's description of the *Legenda*. "Incipit legenda de usu Exoniensis ecclīē, secundum ordinationem et abbreviationem Johīs de Grandissono epī. Et dividitur in tres partes. Prima pars: continet quidquid legitur de biblia. In qua fiunt saltus non mutato textu bibliæ. Ut quia omnia non possunt legi: saltem illa legantur quæ magis tempori correspondent. Secunda pars continet sermones et omelias: quæ pertinent ad temporale cum lectionibus bē marie, et dedicationis ecclīē: cum oct: et collacāconum quadragesimalium: necnon lectionum post primam in capitulo. Tertia pars, in alio volumine continet lectiones proprias scorum, de quibus fit in usu Exo[ni]. cum com̄ scōr et lec̄. de commemorationibus apostolorum petri et pauli et legenda quorundam: de quibus fit in ecclīā exon. tantum. Dominica prima adventus dn̄i. lectio prima. ℭ Visio ysaie: filii amos:" &c.

Among the Lambeth MSS. there is an English Lectionary, not so full however, as the above of Bishop Grandisson, N°. 86, in the Catalogue of that collection. In the British Museum, there are several of various dates: the Lansdown MS. *Appendix* xxiij, for example: which contains the Lections of the Canonical Hours. In the same collection, N°. 2889 though so called is not a Lectionary: but an Epistolarium, having only the Epistles read at Mass. This is a most noble manuscript, and in the middle, occupying four folios, is the full order of the Service on some certain Saints'-days: i. e. the first words of the Introit, Epistle, Gradual, &c. (as the case may be) Gospel, Offertory, and Communion. At the end, whence possibly the mistake in the Catalogue, are the Lections of the Office of the Dead. These are a clear addition to the

original book, and begin, "Quando celebramus diem fratrum defunctorum."

The Legenda of Salisbury Use was printed in 1518, in folio: of which the title is from the Bodleian copy; "Legende totius anni tam de tempore quam de sanctis secundum ordinem Sarum." And the colophon; "Legende festivitatum tam temporalium quam sanctorum per totum annum secundum ordinationem ecclesie Sarum."[42]

2. The "Antiphonarium," says Lyndwood, is so named from its containing the Antiphons which were sung at the Canonical Hours, arranged properly under the respective hours and days. Such, doubtless, originally were the whole contents of the book, but as time went on, it gradually collected other portions of the Divine Office, and we generally now find in the old Antiphoners, not only the Antiphons, but as Lyndwood goes on to explain, the Invitatories, Hymns, Responses, Verses, and Little Chapters. (*Capitula.*) Some copies have more, some less of these additions: the Antiphonarium did not cease to be properly so called, though it contained them, or omitted them.

I think it open to some question, how far parishes were bound under Winchelsey's Constitution to provide the Antiphonarium in its strict and more limited sense, or according to the full meaning which the Gloss gives

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[42] In *Gutch* Collectanea Curiosa, Vol. 2. No. x. is a short account of old English Service Books, written by Lewis, the Editor of Wicklif's Testament. &c. I did not include it above, as I was extracting from those authors only, usually appealed to. Of the value of it, the reader may judge from the fact that Lewis explains the *Legenda*, or *Lectionary* to be the same as Capgrave's "Legenda Nova," and the famous "Golden Legend."

to the word. This, at any rate, is clear: the object was to enforce the proper supply of books which whether in separate volumes, under the titles of Responsonarium, and Capitulare, and Hymnarium and the rest, or in one collected, should contain all things necessary, as far as books were concerned, to the due performance of Divine Worship.

Lyndwood's account of the complete Antiphonarium, if we may so call it, is far more comprehensive than Durand's: and it would appear that in the intermediate century and a half, the character of the book had continued progressively to change from its original. Durand also explains why nevertheless it was still called by its old title. "Antiphonarius a digniori, videlicet ab antiphonis nomen sumpsit, quas beatus Ignatius patriarcha audivit per angelos decantari, cum tamen ibi sint responsoria atque versus." And he continues, as if to shew us the impossibility of arriving at any distinct definition of the volume even in his time, "in plerisque tamen locis liber iste responsonarium, a responsoriis, quæ ibidem continentur, appellatur."[43]

But a very important author, who flourished 400 years before Durand, viz. Amalarius, Bishop of Treves, testifies to the confusion of titles, and alteration of contents in his age also. For it would appear not only that the Antiphonaria of his diocese included the Antiphons of the Mass, but that the old division was still observed in some places. I confess I do not see clearly whether he does include the Gradale in the Antiphonarium. His words are "Notandum est,

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[43] Rationale. *Lib.* vi. *Cap.* 1. 24.

volumen quod nos vocamus Antiphonarium, tria habere nomina apud Romanos. Quod dicimus Gradale, illi vocant Cantatorium," (here I believe Amalarius is speaking of a totally distinct book, though it was bound up in the volume with the other two parts,) "qui adhuc juxta morem antiquum apud illos in aliquibus Ecclesiis in uno volumine continetur. Sequentem partem dividunt in duobus nominibus: Pars quæ continet responsorios, vocatur Responsoriale: et pars quæ continet antiphonas, vocatur Antiphonarius." He continues, surely distinguishing the Gradual, "Ego secutus sum nostrum usum, et posui mixtim responsoria et antiphonas secundum ordinem temporum, in quibus solemnitates nostræ celebrantur."[44] The same Author soon after speaking of an Antiphoner, famous in his time, at Metz, gives the title "Incipit Responsoriale de circulo anni, &c."

The *Gradale* of Amalarius must mean the arrangement of the Introits and Antiphons of the Mass, which likewise anciently was called sometimes an Antiphonarium, as by John the Deacon in his life of Gregory the Great. And in this sense of Antiphons are to be understood the Introits, in the Canon of the Council of Agda in France, A.D. 506. "Studendum est ut, sicut ubique fit, et post Antiphonas Collectiones ab Episcopis vel Presbyteris dicantur."[45]

The two MSS. edited by Thomasius,[46] contain the

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[44] *Amalarius.* De ordine Antiphonarii. Prolog. Precisely such an Antiphonarium as he describes, was sent by Pope Hadrian to Charlemagne: a single volume: divided into three parts.

[45] *Du Cange.* Glossarium. *verb.* Antiphonarium. Such was the book published by *Pamelius. Tom.* 2. See also *Mabillon.* de Lit. Gall. *Lib.* 1. *Cap.* 5. 2.

[46] Opera. *Tom.* 4.

Antiphons and Responses only, of the Canonical Hours, arranged. This we may look upon as the second state of the Antiphonarium, when it might be called either that, or Responsoriale. In Lyndwood's time, when, as we have seen, so many other portions of the Divine Office were added, not separately, but arranged, Antiphonarium became the general title for the whole.

The Earl of Shrewsbury possesses a most magnificent English Antiphoner, Folio, MS. of the Fifteenth Century, which I have myself cursorily examined: and am indebted to the Rev. Dr. Rock, for the following excellent abstract of a part of its contents. This is the Office for the first Sunday in Lent, and more than any other description will give the reader a just notion of the Antiphoner as it usually was in that age.

" *Dominica prima Quadragesimæ: ad .I. Vesperas. An.* Benedictus. *ps. In psalterium. Cap.* Hortamur. *Resp.* Emendemus. *Hymnus.* Ex more docti: with the music under the words of the first strophe. *Vers.* Angelis. *Resp.* Ut custodiant. *Ant.* Ecce nunc: with the music throughout. *Ps.* Magnificat: with the music under that word. *Oratio.* Deus qui ecclesiam. *Ad complet. Ant.* Signatum est: with the music throughout. *Ps.* Cum invocerem: with the music of the intonation. *Cap.* Tu in nobis. *Clericus de secunda forma, habitu non mutato nec loco, scilicet ad altare conversus dicat. Resp.* In pace: with the music. *Chorus prosequatur hoc modo,* In idipsum, &c.: with the music throughout. *Clericus. Vers.* Si dedero, &c.: with the music throughout. *Chorus prosequatur,* Dormitationem. *Clericus. Vers.* Gloria Patri: with the music. *Chorus prosequatur,* In pace: with the music. *Hymnus.* Christe, qui lux es: with the music to the

first strophe. *Vers.* Custodi. *Antiph.* Cum videris: music throughout. *Ps.* Nunc dimittis: with the music of the intonation.

Ad matutinas. Invit. Non sit nobis: with the music. *Ps.* Venite: with the intonation. *Hymn.* Summi largitor. The first strophe noted.

In primo nocturno. Ant. Servite. *ps.* Beatus vir. *Vers.* Dicet Domino. *Resp.* Susceptor. *Tres primæ lect. de sermone* B. Leonis, Papæ. *Legatur lect.* 1. Licet nobis. *Resp.* Ecce nunc tempus: noted throughout. *Resp.* In omnibus: noted. *Resp.* Emendemus: noted.

In secundo nocturno. Ant. Bonorum. *Ps.* Conserva. *Vers.* Ipse. *Resp.* De laqueo. *Resp.* Paradisi. *Resp.* Scindite. *et Resp.* Abscondite.

In tertio nocturno. Antiph. Receptum. *Ps.* Cœli enarrant. *Vers.* Scapulis. *Resp.* Et lux. *Evang. secundum Mattheum.* In illo tempore, Ductus est. *Omelia. B. Gregorii papæ.* Dubitari. *Resp.* In jejunio: noted. *Resp.* Tribularer: with the notation. *Resp.* Ductus est Jesus: noted. *Vers.* Ipse liberavit. *Resp.* De laqueo.

In laudibus. Antiph. Cor mundum: with the music. *Ps.* Miserere: with the intonation. *Ant.* Domine salvum: with the music. *Ps.* Confitemini: with its intonation. *Antiph.* Sic benedicam: with the music. *Ps.* Deus, Deus: with its intonation. *Antiph.* In Spiritu: with the music. *Ps.* Benedicite: with its intonation. *Antiph.* Laudate: noted. *Ps.* Laudate: with its intonation.

Cap. Hortamur. *Hymn.* Audi: with music to the first strophe. *Vers.* Scuto. *Resp.* Non timebis. *Antiph.* Ductus est: noted throughout. *Ps.* Benedictus. *Oratio.* Deus qui ecclesiam.

Ad Primam. Antiph. Jesus autem: noted throughout. *Ps.* Deus, Deus: with its intonation.

Ad Tertiam. Antiph. Non in solo pane: noted. *Ps.* Legem pone: with its intonation. *Cap.* Hortamur. *Clericus de secunda forma incipiat Resp. sic.* Participem: with the music. *Chorus prosequatur:* me fac: noted. *Clericus dicat vers.* Aspice: with the music.

Ad Sextam. Antiph. Tunc assumpsit: noted. *Ps.* Defecit: with its intonation. *Cap.* Ecce nunc. *Resp.* Ab omni: with the music. *Chorus prosequatur:* mala: with its music. *Vers.* Ipse liberavit.

Ad Nonam. Antiph. Vade Sathana: noted. *Ps.* Mirabilia: with its intonation. *Cap.* In omnibus. *Resp.* Declara: noted. *Chorus prosequatur. Vers.* Super nos: noted.

Ad Vesperas. Antiph. Sede a dextris. *Ps.* Dixit Dominus. *Cap.* Hortamur. *Clericus de secunda forma, habitu non mutato nec loco mutato, conversus ad altare incipiat Resp.* Esto nobis: noted. *Chorus prosequatur. Vers.* A facie: with its music. *Hymnus.* Ex more docti. *Vers.* Angelis suis. *Antiph.* Reliquit: with its music. *Ps.* Magnificat: with its intonation. *Oratio.* Deus qui ecclesiam."

Dr. Rock continues; "I should tell you that with the Psalter are given the tones of the Psalms, and in the service for the First Sunday in Advent, all the Chants for the usual parts of the Choir Service: such as the intonations for the "Deus in adjutorium," the "Dominus vobiscum," the Collect, little Chapter, "Benedicamus," &c." It is evident that this volume was for the use of some great religious establishment: and with it generally agrees a folio Antiphoner which I possess, imperfect, MS. of the Fourteenth Century,

which belonged formerly to the Cathedral of Norwich.

The Antiphoner is of common occurrence in antient inventories of Church furniture and ornaments, or catalogues of books. I shall now mention two from Parish Churchwardens' accounts. In one, of S. Mary Hill, London, they are called "Antiphors:" and in another, of Heybridge, a still more queer word is used: "item, a antysyphonar."[47] But, in the same collection (if we may trust the correctness of the transcript, which I much doubt in this case) we have in the accounts of S. Margaret's Westminster, for 1475: "Item, for ij great books, called Antiphoners. 22£." The sum paid for these seems very great.

Very much of what has been said of the Antiphoner, will apply to the next book ordered in the Constitution of Archbishop Winchelsey: the "Gradale:" that is: under a title which strictly applies only to the Graduals, it contained not those only, but other portions of the service of the Holy Eucharist; and with respect to that held the same place, which the other book did as regarded the Divine Office or Canonical Hours. Lyndwood's gloss upon the word is, "*Gradale*, sic dictum a Gradalibus in tali libro contentis. Stricte tamen ponitur *Gradale* pro eo quod gradatim ponitur post Epistolam: hic tamen ponitur pro Libro integro, in quo contineri debent Officium aspersionis Aquæ benedictæ, Missarum inchoationes, sive officia, Kyrie, cum versibus, Gloria in excelsis, Gradalia, Halleluja, et Tractus, Sequentiæ, Symbolum cantandum in Missa, Offertoria, Sanctus, Agnus, Communio, &c., quæ ad

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[47] *Nichols.* Churchwarden's Accompts, *p.* 105. 175.

Chorum spectant in Missæ Solennis decantatione." With this description a MS. Gradual "secundum Usum Sarum," in my possession, exactly corresponds; as do also two printed editions of the Gradual in the Bodleian library.[48]

It certainly is not easy, if it be possible, to lay down express signs by which the Antiphoner and Gradual are always to be distinguished. As a general rule the one belonged to the service of the Hours, the Divine or Canonical office, the other to the Mass: the latter may be properly called an Antiphoner,[49] the first never a Gradual. Or let us remember two observations of the very learned Gerbert: speaking of the one he says, "Ad distinctionem hujus libri antiphonarii, eum, qui cantum Missæ continet, gradualem esse vocatum jam notavimus:" and soon after; "Uti vero graduale usu respondet sacramentario seu missali, ita antiphonarium seu responsale breviario."[50] Ingulphus has a remarkable passage much to the point. After Croyland Abbey was burnt, he went into the Choir, and there he says, "reperimus omnes libros Officii Divini tam Antiphonaria quam Gradalia deperisse."[51] He uses the term *Officium Divinum* in its fullest acceptation.

Both these books, the Antiphonarium and the Gra-

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[48] The Gradual is the Grayel, Graiel, Greyle, &c. of English Monastic Inventories, Wills, and other documents.

[49] In the Ramsay Catalogue, (*Cotton Rolls*, xi. 16) occurs. "Duo Antiphonaria in uno volumine." This surely can mean only, in stricter terms, a Gradual and an Antiphoner.

[50] De Cantu. *Tom.* 1. *p.* 573. 576.

[51] Historia Croylandensis, *p.* 97. Edit. Oxon. 1684. The Abbey was burnt in the year 1091.

dual, contained those portions of the services to which they respectively appertained which were sung, if sung at all, antiphonically, "antiphono cantu:" and it is not to be denied were intended chiefly for the use of choirs. But such was not necessarily the case with the Gradual, as may be collected from Zaccaria:[52] and I have considerable doubts whether in the 13th Century it was otherwise with the Antiphoner. Archbishop Winchelsey's statute seems to intend by it, all those portions of what was even before his time called the Breviary, which were not contained in the Psalter and Legenda. Otherwise the service of the Hours was not provided for. Nor is it to be forgotten that a manuscript in the Monastery of S. Gall, edited in part by Thomasius,[53] and later in all probability than the 12th Century, has the title "Incipit *Officialis* Liber;" to which he appends the following significant note. "Vide heic Officialem Librum appellari eum librum, qui alias Antiphonarius dicitur." And in the Inventory of S. Paul's Church, made in 1295, we find several Antiphonaria, of which some only have the addition "notatum."[54] The constitution must either therefore, as it appears to me, mean this, or was directed as to these books to the case of parishes only, in which there was choral service: and that then, it was the part of the parishioners to furnish the Gradual and the Antiphoner, which of course would contain the notation. The Priest would provide, in this view, his Breviary. How far this may be allowed in the face of the first words, "Ut Parochiani Ecclesiarum singula-

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52 *Lib.* 1. *Cap.* iv. 6.

53 Opera. *Tom.* iv. 342.

54 Dugdale. St. Paul's. *p.* 218.

rum nostræ Provinciæ," I leave to others to decide: but as I have attempted to shew in another work,[55] it is not decided in the commentary by Lyndwood, though he says the Antiphoner "non solum continebit Antiphonas, sed etiam Invitatoria, &c., et alia quæ pertinent ad *decantationem* Horarum Canonicarum."[56]

4. The "Psalterium," as Lyndwood tells us, was the book in which the Psalms were contained. And this with the Legenda and Antiphoner would make up the entire Breviary, if as we have just seen, the latter was intended to include all the other portions of the Divine Office.

The Psalter as a separate book according to the use of particular churches, contained the Book of Psalms divided into certain portions for Matins, and the Hours, so as to be gone through in the course of the week. This arrangement was not exactly according to the Psalter which is to be found in the Breviaries, at least it is not so in three editions now before me.[57] These only in the general disposition agree with the Breviary, as may be seen by the following abstract of

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[55] Preface to the Ancient Liturgy: Second Edition.

[56] There are Councils which meet both the cases supposed in the text: which order generally that all churches should have "libros honestos, ad psallendum et legendum idoneos." Concilium Dunelmense. A.D. 1220. *Wilkins.* Concilia. *Tom.* 1. 580. And shortly after, a Council at Oxford, A.D. 1222, made a similar canon: the xith. Compare also the canon of the Council of Chichester, cited before, page xvj.

[57] Psalterium secundum usum Sarum et Ebor. 4to. Paris. F. Byrckman. 1516. Another, small 8vo. Antwerp. Chr. Ruremunden. Venundantur Londonii apud Petrum Kaetz. 1524. Another, 24mo. Wants the title: no colophon: first year in the Calendar, 1529: by which date it is cited in the text. These in my possession.

their arrangement, which takes the whole Psalter in its numerical order.[58]

On Sundays at Matins and Prime, from Ps. i to xxv, inclusive. At Matins on the second day, Ps. xxvj.—xxxvij. The third day, Ps. xxxviij.—li. The fourth day, Ps. lij—lxvij. The fifth day, Ps. lxviij.—lxxix. The sixth day, Ps. lxxx—xcvi. The sabbath, Ps. xcvij—cviij. Sundays at vespers. Ps. cix.—cxiij. Second day at vespers, Ps. cxiv.—cxvij. At prime, Ps. cxviij. At tierce, cxviij continued. At sext, cxviij continued. At the ninth hour, cxviij concluded, and Ps. cxix & cxx. Third day at vespers, Ps. cxxi—cxxv. The fourth day, Ps. cxxvi.—cxxx. Fifth day, Ps. cxxxi—cxxxvi. Sixth day, Ps. cxxxvij.—cxlij. The sabbath, Ps. cxliij—cl.

The three Psalters cited above are all not only of the Use of Salisbury but also of York, as the full title of one has it[59]: "Psalterium cum Hymnis ad usum insignis ecclesiæ Sarum et Eboracensis. Opusculum quidem non solum ad ecclesiasticum observandum ritum, tum et cuilibet divino eloquio insudanti apprime commodum et necessarium." The three differ in this respect; the edition 1516, as the abstract of the arrangement shews, attaches the Psalms cxviij—cxx to the hours of the second day, without any further direction: that of 1524, explains that they are intended not for that only, but every week-day; adding the running title "ferialibus diebus:" and that of 1529 attaches them "dominicis diebus." The second direction is the proper one, and the omission of the first and the

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58 This is taken from the edition of 1516.

59 Edition of 1524.

error of the last would easily be corrected by the known practice of the day.

The three editions differ in another point: that of 1529 gives the Psalter only: 1516, the Antiphons: and 1524 not only the Antiphons, but the notation of the first words of them, and some of the verses and responses.

The reader will observe in the title just quoted that the Hymns are added: this is the same in these three editions, and they generally are so. They are arranged for the different days and festivals upon which they are appointed. Being according to the Use of York as well as Sarum they give a conclusion of the hymn "Alma chorus" as it was sung in the former Church: and the two editions 1516 and 1529 add also at the end "Hymni secundum usum Eboracensem qui non sunt in usu Sarum."

But besides the hymns are included the Canticles, or, as they are called in the edition 1529, "Psalmi consueti." And, following these, before the hymns, are the Litany; Vespers, and Vigils of the dead; and some prayers to be said before and after the recital of the Psalter.[60]

5. The next book mentioned in the Constitution of the Archbishop is the "Troperium": which strictly would of course contain only the Tropes. The *Tropi* were one or more verses, sung either before or after the

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[60] *Psalterium glossatum* is a common book in the inventories of monasteries. A.D. 1481. the famous Sir Thomas Lyttelton bequeathed his "gloset-saulter to the priorie of Worcester." Testamenta Vetusta. *Vol.* 1. 367. Again of S. Richard, Bp. of Chichester, 1253. "To the Friars Minor of Chichester, my psalter glosed." *Ibid.* 761.

Introit and Hymns in the service of the Mass, and sometimes in the middle of them.[61] Georgius, from Du Cange, declares them to have been intimately connected with the Introit[62]: and Durand, that they are called "Tropi, quia prius canitur versus, ac postea *eleison:* et iterum versus, et *eleison* deinde."[63] Cardinal Bona says that he could find no trace of them before the year 1000:[64] with whom Georgius agrees; and there is no doubt that they were first introduced by the monks, about that period, and were soon adopted into the service of other Churches. They quickly encreased in number, until the book in which they were contained by the time Durand wrote was called, as in the constitution, Troperium, or Troponarium, or Troparium. But from what Lyndwood tells us in his note upon the word "i : e : Librum sequentiarum; et hoc necessarium est, quando sequentiæ non habentur in Gradalibus," the main contents of the volume, in his day, were the Sequences. It is clear that if the Gradual contained these parts also of the service, as it usually did, the *Troperium* would not separately be required.

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[61] *Gerbert.* De Cantu et musica sacra. *Tom.* 1. 340.

[62] De Liturgia Rom. Pontificis. *Tom.* 2. cxcv.

[63] Lib. iv. Cap. v.

[64] *Lib.* 11. Rer. Liturg. *Cap.* 3. But this date must be extended to an earlier year: Gerbert states that at Rome might be seen manuscripts earlier than the xith century, containing Tropes. And we shall find presently that about A. D. 1050, the word was in use in England. It is certain that the Tropes were a late introduction into the Liturgies: being so, and contrary to their original state, they were removed altogether from the Roman Missal at its last revision, in the Pontificate of Pius the 5th. At the same time also the Sequences, except four, were removed, and for the same reason.

I do not know of a printed Troperium of any English Use: there is a very fine MS. so called in the Bodleian library. It is worth remarking, that in the disputes between Becket of Canterbury and King Henry, one wrong charged against the Archbishop was, that he would not allow a cause to be removed from his court, though the plaintiff had sworn that justice was not done him: the reply was that the plaintiff had tried to evade the oath: which he had taken not upon the Four Gospels, according to the laws, but "upon a troper or book of old church hymns."[65]

From Lyndwood's explanation of the word, I rather suppose that by *Troperium* in the statute was meant what was sometimes and more properly called the *Sequentialis*, or *Sequentiarius*. Such must certainly have been the *Troperia* in the Church of S. Paul, one of which, the earliest, belonged to Ralph de Diceto, "in cujus initio," says the Inventory, "notantur omnes sequentiæ, et fine ponuntur omnes Epistolæ farcitæ." If Tropes were introduced only in the xith century, few could have been composed by the time of Dean Ralph, who flourished towards the end of the xijth, according to Le Neve. The Inventory continues: "Item Troperium —— cujus ultima sequentia est sine custodia *laudes crucis*."[66]

So Matthew Paris[67] must have used the word, when

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[65] *Collier*. Eccles. Hist. *Vol.* 1. 354. Compare also *Hoveden*, Annals. *p.* 283. And *Lye* Anglo-Saxon Dict. verb. Troþere. "'Attulit in curia mea quendam *Toper* et juravit super illum:' ubi legendum *Troper*: scil. Librum hymnorum."

[66] *Dugdale* St. Paul's *p.* 220.

[67] *P.* 1003. *Dugdale*. Monasticon. *Vol.* 2. 183.

he states that Paul, Abbot of St. Alban's, who died A.D. 1093, caused *Troparia* to be written, amongst other service books, in his new Scriptorium which he had built. On the other hand more than twenty years before this, Leofric Bishop of Exeter gave to his Cathedral Church there a collection of books, a list of which is still extant at the beginning of his famous Missal in the Bodleian: among which is i. ꞇꞃopeꞃe, one troperium.[68]

But so far as the authority of a particular copy reaches, the question is much enlightened by the Troperium already mentioned, in the Bodleian library, and of which a brief account seems not out of place. It is a very fine MS. folio. Some Kyries and hymns are written upon a few leaves at the beginning, after which comes the Title, "Incipiunt Tropi de adventu Domini nostri Jesu Christi." Then follow not only the Tropes, but the other parts of the Liturgy which were sung, for every day of the year: in some cases at length, but generally only the first few words of them: viz. of the Graduals, Tracts, Alleluias, Verses, Offertories, and Communions. Each has its Intonation between every line. After these are the "Gloria in Excelsis," the "Sanctus" and "Agnus," with their interpolated Tropes.

Succeeding these, are the Alleluias: as if a separate part of the volume. "Incipiunt alleluiæ per anni cir-

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[68] *Dugdale.* Monasticon. *Vol.* 2. 527. That book which belonged to an Abbot of Peterborough would appear to have been a true Troperium, entitled, "Tropi Magistri Petri cum diversis summis." *Monast. Anglic. Vol.* 1. 354. In the Leicester Abbey *Registrum librorum* occurs, "Troporium in missali ad altare S. Stephani." *Nicholls.* Leicestershire. *Vol.* 1. pt. 2. *p.* 101.

culum." Then the Tracts and Offertories at length. Then we find :

"Hic tibi cantori sunt cuncta sequentia præsto :
Quæ circulo annorum modulantur ordine pulchro."

These sequences are preceded by the Alleluias. After these are the Proses. "Incipiunt prosæ" : which conclude the book ; and are accompanied by a musical notation upon three lines.

This "Troperium" is of an early date : not later than the year 1010. There is a Litany in it, in which K. Æthelred is prayed for, as the reigning monarch.

The "Troparium" is a frequent item in the Inventories of the Parish Churches of the Diocese of Salisbury in the xiij th century : both as a separate volume, and as a part of or bound up with some other service book. (See the *Appendix.*) It is significant that, on the other hand, we do not find any notice of the *Sequentiarius.*

5. The "Ordinale" was the book which regulated the whole duty of the Canonical Hours : to use Lyndwood's words "i : e : Librum, in quo ordinatur modus dicendi et solemnizandi Officium Divinum." The Priest by referring to this, might learn, according to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were concerned from the common office of the day. Thus, for example, the running title being "Quartum A xvij xiiij xi iij," he would find, for the second week in Lent, "¶ Dominica prima xl. tota dicatur historia. Fe. iiij. et sabbato dicatur Resp. feriale." The ensuing week would be liable to greater alterations. "¶ Dominica .ij. xl. tota dicatur historia. Festum sancti

Gregorii differatur in crastinum. Ad vesperas sancti Gregorii fiat solemnis memoria de dominica. Fe .ij. de sancto Gregorio. Inferius duplex. Capitulum. Ecce sacerdos .ix. lec. sine expositione. Fer. v. dicatur primum Resp. feriale et aliud in vi. fe. Sabbato de sancto Edwardo .ix. lec. Cap. Beatus vir qui in sapientia. Resp. Peccavi prætermittatur isto anno. Ad vesperas de dominica fiat memoria de sancto Edwardo." But, supposing the case thus: "Tertium D xviij xv xij vij iiij," then the course of his service would be altered: as "¶ Dominica prima xl totum de dominica. Fer. ij. de sancto Petro. ix. lec. Fer. iij. de sancto Matthia. Inferius duplex. Fer. iiij. et ceteris feriis per ebdomadam de jejunio, et in vi. fer. dicatur Resp. feriale." And he would find that the Festivals of S. Gregory and S. Edward would not occur until the fourth and fifth weeks of Lent.[69]

Hence the Ordinale served, the days of the fixed festivals being known by the calendar usually prefixed to the other service books, as a perpetual guide and directory in so far as the year was affected by the moveable feasts. A matter of no little consequence, as it was not possible that in any two years the same course should occur, and an almost infinite variety of the daily offices would be the result.

It is by no means certain how early the want which must have been felt of such a directory was supplied. The famous passage in Ranulphus Polychronicon[70] is usually appealed to: speaking of Osmund, Bishop of Salisbury, he says, "Hic quoque composuit librum

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[69] I quote from an edition in my possession, described below.

[70] That is, Ralph Higden. Cited by *Du Cange*, Glossarium.

ordinalem ecclesiastici officii, quem Consuetudinarium vocant, quo fere nunc tota Anglia, Wallia utitur, et Hibernia." But neither could this have been the first work of the kind, nor at once have arrived at anything like completeness.

Other Churches equally with that of Sarum would have had their Ordinals, and these must of course have been affected by the number of Saints to whom days were dedicated in their calendars: hence we learn that not only S. Osmund compiled such a work, but the Bishops also of other dioceses. This, I must observe, would not, except in the instances of festivals appointed in one Church and not in another, prevent the adoption of any particular Use. Therefore the Breviary, or the Missal *secundum usum Sarum*, might (to speak generally) be adopted in dioceses and countries where other Ordinals were required: or the Sarum ordinal might be used, subject to a few alterations. Thus Bishop Cantilupe of Worcester, in his synod held A.D. 1240, specifies the days which were to be observed in his diocese.[71] Bishop Grandisson of Exeter also drew up a very complete ordinal for the use of that diocese[72]: which is still existing and preserved in the Cathedral library. The colophon is "¶ Explicit ordinale secundum usum Exoniensem." I say that it is complete, because it not only regulates the services of the Canonical Hours, but of the Mass, and the order of Processions. It was a text-book from

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[71] *Wilkins.* Concilia. *Tom.* I. 677.

[72] But in the Inventory still preserved in that Cathedral, MS. 1506, are besides two Ordinals in use in the Choir, "item j ordinale ad usum Sarum."

whence were to be copied all the portions which affected the parish-churches of that diocese.[73]

These books abroad were usually styled *Ordinaria*: and the one from which I have given extracts above seems to correspond with that mentioned by Du

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[73] In the Statutes of Bp. Grandisson, which, as founder, he made for the regulation of his new Collegiate Church of S. Mary, at Ottery, reference is more than once made to his Ordinal, perhaps to the particular volume mentioned in the text. I select one of these. "7. Item statuimus quod tam canonici quam omnes alii quicumque inferiores ecclesiæ ministri officium divinum tam nocturnum quam diurnum in choro et in capella beatæ Virginis debitis temporibus intrando, remanendo, et exeundo, secundum ordinale, et consuetudinarium quæ eis fecimus et extraximus ex Exoniæ et Sarum usibus, cum pausatione et punctuatione debitis exequantur."

I shall have frequent occasion to refer to this body of Statutes; they form one of the most important parts of an excellent work lately published by the Rev. Dr. Oliver, viz: *Monasticon Diœcesis Exoniensis*. His own opinion of these Statutes, with which I entirely agree, is: "For details and minute directions for conducting the church service, we believe the document to be more instructive and satisfactory than any other that has come to our notice." *P.* 261. The MS. Ordinale, through the kindness of the Dean and Chapter of Exeter is now lying before me: but I regret to say, that I only obtained it too late to make use of it for the Second Edition of my work on the Liturgies, which was already in the press; and I have been unhappily precluded, owing to another cause, from availing myself of some highly important matter in the Consuetudinary of the Church of Exeter, which forms the first part of the book. I mention this, not complaining, but simply to clear myself, if it may so be, from the charge that on the present occasion I have been able to give the reader so little of the contents of this noble monument of the English Church. As time goes on, the obstacle which now exists, may happily be removed.

Bishop Grandisson, it appears from *Le Neve*, Preface to his *Fasti*, *p.* vi. wrote a life of Thomas à Becket: a copy of which ought to be among the MSS. of Canterbury.

Cange,[74] from a statute of a Synod at Angers. "Statuimus quod in singulis ecclesiis liber, qui dicitur Ordinarius, habeatur, quo sacerdotes respiciant singulis diebus ante vesperarum incœptionem, ut ipsas vesperas, matutinas, et officium diei sequentis faciant et exequantur, juxta Ordinarii instructionem." Immediately after a charter is cited of the Church of Abbeville, in which the term is applied to a book similar rather to the Ordinal of Bishop Grandisson. "In ecclesia etiam sit liber ordinarius ad modum ecclesiæ Ambian. in quo contineatur, quid et quando et quomodo cantandum sit vel legendum, chorus regendus, campanæ pulsandæ, luminare accendendum, &c."[75]

The Ordinale and the "Consuetudinarium" are properly distinct books, referring to matters of a different kind, and ought not to be confounded. Du Cange seems to do so, relying upon the passage quoted above from the Polychronicon, when he explains the

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[74] Glossar. *Verb.* Ordinarium.

[75] Zaccaria says: "Adde ordinem officii recitandi; *Kalendarium* alii appellant; *ordinarium* alii, *ordo officii* antiquum nomen est. *Ad celebranda divina officia ordinem, quem Metropolitani tenent, Provinciales observare debebunt* decretum est Concilii Aurelianensis .i. cap. xxviij.——Non admodum ab ordine officii abludebat paullo amplior Libellus, quem *Carpsum* quasi carptum, decerptumque *Veronæ* vocabant, indicem nempe, Preces, Psalmos, Antiphonas, ceteraque recensentem ad Missæ, divinorumque officiorum ordinem enuntiandum." Bibl. Ritualis. Lib. 1. cap. iv. 4. xiij. *Le Brun* confuses the Ordinarium and Consuetudinary. "Ordinarium, ante quingentos aut sexcentos annos ita dictus liber quidam fuit, qui id innuit, quod ad altare, vel in choro diebus singulis seu dici, seu fieri debet. Eidem in antiquis communitatibus id etiam additum est, quod generatim totius diei spatio servandum erat. Hac de causa liber a Cisterciensibus quidem *Usus*, a Præmonstratensibus vero *Liber Consuetudinum* dictus fuit." Explic. Missæ. Præf. xxxiv.

latter to be, "Ritualis liber, in quo officiorum divinorum ritus formulæque describuntur:" and goes on to add what is correct, "in quo Consuetudines Conventuales et Monasticæ exaratæ sunt." Matthew Paris clearly distinguishes them in his account of the exertions of Paul, abbot of S. Albans, to complete a set of service books.[76] Of the latter sort was the famous book of statutes or decrees drawn up by Lanfranc for the Benedictines:[77] St. Osmund compiled both an Ordinal and a Consuetudinary:[78] the constitutions, as they are called, for the Church of Lichfield, A. D. 1194, were a Consuetudinary:[79] so also those of Lincoln, A. D. 1212,[80] and the "Consuetudines Abbatiæ Eveshamensis" drawn up by the abbot of that monastery about A. D. 1220:[81] and, to name no more, the volume

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[76] *P.* 1003. cited in *Monast. Anglic. Vol.* 2. 183. *Note* a. But Baruffaldus has made a most strange blunder with this very place of Matt. Paris, taking Ordinale to be the same with what was in later days called the Ritual: see his Commentary. *Tit.* 1. *Cap.* 1. 6. Such errors shew however the difficulties which surround the inquiry in which we are engaged.

[77] Opera. Edit. Benedict. 253.

[78] A statute of Ægidius, Bishop of Salisbury, 1256, thus refers to the Consuetudinary: "Beati Osmundi prædecessoris nostri circa residentiam personarum et canonicorum Sarum ecclesiæ pias institutiones, quas pro cultu divini nominis ampliandas, et ecclesiæ Sarum honore, capituli sui accedente consensu, condidit, ac in scriptis redegit, per negligentiam duximus innovandas, &c." *Wilkins.* Concilia. *Tom.* 1. 715. An excellent abstract of these Statutes is given by Wilkins, under the year 1259, supplied by the then Dean and Chapter of Salisbury, to the Dean and Chapter of the Cathedral Church of Glasgow: who, and it is a remarkable circumstance, had applied for information respecting the Use and Custom of the Church of Sarum. *Concilia. Tom.* i. 741.

[79] *Wilkins.* Concilia. *Tom.* 1. 496.

[80] *Wilkins.* Concilia. *Tom.* 1. 534.

[81] *Dugdale.* Monasticon. *Vol.* 2. *p.* 27.

above cited of Bp. Grandisson, contains at the beginning after the Calendar, from Fol. 7. to 13 *b*, the Consuetudinary of the Church of Exeter. To explain the distinction more fully, I will give the heads of the chapters of the Consuetudinary of Lichfield. The first relates to the general ceremonies to be observed by the members of the Cathedral Church in the celebration of the Divine Offices, Mass, Chapter, &c. "2. De personis in ecclesia Lich. constitutis. 3. De officio decani. 4. De officio cantoris. 5. De officio cancellarii. 6. De officio thesaurarii. 7. De modo pulsationum. 8. De dignitate ecclesiæ Lich. 9. De dignitate personarum. 10. De dignitate decani et canonicorum. 11. De dignitate quinque capellanorum. 12. Statutum domini Huberti, apostolicæ sedis legati."

There occur instances of the use of the term "Consuetudinarium" in another sense: as, for example, the title of a manuscript in the Augmentation Office, "Rentale et Consuetudinarium de Bello." It relates merely to the estates of Battle Abbey, as may be seen from the list of its contents in the Monasticon.[82]

Ordinals of English Use are a frequent item in the Monastic and Church Inventories, but now even in MS. are very rare. There are two manuscript Ordinals of Sarum Use in the British Museum, and one of Hereford, and a fragment of that of S. Edmund of Bury:[83] at

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[82] *Vol.* 3. 237.

[83] This last contains the Ordinal throughout the day, including the order of the Liturgy: it is brief, but complete; and follows the arrangement of the Calendar. The Hereford and Sarum Ordinals also (alluded to in the text), do not, as in the printed editions, present an invariable rule, but follow simply the Calendar as it stood in the age in which they were compiled. At the end of one of the two of Sarum Use, is

Lambeth is the Ordinal of the Abbey of Peterborough. There were several editions printed of the Use of Salisbury, but scarcely more than a single copy remains of each. Either, as being altogether ceremonial, and containing an unreadable "Pye," they excited the pious wrath of the King's Visitors, and so were especially devoted to destruction; or, being usually written plainly, without illuminations, and almost every word contracted, they were not preserved for the mere sake of their appearance, as certainly was the good fortune of some service books which escaped. Caxton printed it, under the title "Directorium Sacerdotum; sive ordinale secundum usum Sarum." Fol. A copy of this is in the Museum library. In 1488, an edition was published at Antwerp, 8vo. by Gerard Leeu, a copy of which is in my possession, and the extracts given above are from it. It is not improbable that this is the first edition, rather than the undated one by Caxton. Wynkyn de Worde printed the Ordinale in 1504, 4to. and Pynson three times, 1498, Fol. and 1503, and 1508, in 4to. Copies of these books are in the Bodleian.[84]

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this entry. "Iste liber constat ecclesiæ de Rysbey in comitatu de Suffolke. Ordinale." *Harleian* MS. 1001. Sæc. xiv.

[84] An important note is appended to the two early editions by Pynson. "Liber præsens directorium sacerdotum, quem pica Sarum vulgo vocitat clerus, quanquam iste pluribus vicibus intra nostras atque transmarinas terras impressus ac compositus existat, nusquam tamen secundum verum Sarum ordinale cancellatus, seu correctus fuit, nec enucleatus. Sed quia unus pastor ecclesiæ et unum ovile est, erit itaque ovium cleri, viz. Sarum unus canonicæ orationis ordo. Ut concordet psalterium cum cythara in sancta nostra ecclesia cleri Sarum, veneranda semperque laudanda studio disciplinarum universitas Cantabrigiensis hoc onus laboris hujus-

CHAPTER IV.

WE come now to the seventh book, the "Missale," that volume which in its complete form contained all that was necessary for the due performance of the most solemn Service which the Church can pay to God; even the divine mysteries; the offering of the sacrifice: and as regards herself, those rites, by the observance of which, according to our Lord's promise, she might by her ministers communicate to man the seal of forgiveness, the bread of life, the medicine of immortality.

The present Office, by whose rules and according to whose order the Church of England for the last three hundred years has celebrated and perfected these solemn mysteries (her modern missal if I may so call it), is so different from the book which she used (either in one or more volumes) for the thousand years before, that I cannot suppose it will be sufficient in the present instance, more than in those of the service-books we have already considered, to be content with the brief explanation which we find in Lyndwood. "Missale, i: e: Librum, in quo continebuntur omnia ad missam singulis diebus dicendam pertinentia." This was a

modi correctionis, atque cancellationis ordinalis Sarum necessario fiendarum, ven. viro M. Clerke coll. regalis cantori credidit et commissit. Qui quidem M. Clerke hujusmodi onus correctionis sua sponte propter causam prædictam suscepit, emendavit, correxit, atque secundum verum ord. Sarum collationavit." *Herbert.* Typog: Antiq: *Vol.* I. 246.

definition which if it answered the enquiries of his age, surely is not explanatory enough for our own.

In the earlier ages of the Church, the Office of the Holy Communion was not contained in one volume, but usually in four. The Antiphoner, the Lectionary, the book of the Gospels, and the book of the Sacraments, or Sacramentary. This last is that to which the title of Missal was applied: and that at an early age; as examples are given by Du Cange[85] of its use in the time of S. Boniface of Mentz,[86] and by Amalarius and others. The passages from Amalarius are cited by Georgius,[87] who (with Pamelius[88]) decides that he means by the term S. Gregory's Sacramentary. The same author quotes also a statute, the xxviij th, from the Capitular of Louis the Pious, A. D. 816, in which the Missal, i: e: the Sacramentary is clearly distinguished: and again, another from the Capitular of Charlemagne, A. D. 789, which I shall leave to the judgment of the reader: "si opus est, Evangelium, et Psalterium, et Missale scribere, perfectæ ætatis homines scribant cum omni diligentia."[89]

The Antiphoner and Lectionary just mentioned were books the contents of which altogether were different from those which were connected with the Offices of the Canonical Hours, and which have been already considered. In its present meaning we are to understand by the first, the Gradual, as it was always called in later ages, and even in the time of Amalarius, according to the custom of some Churches.

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[85] Glossarium. *Verb.* Missale.

[86] Epistola Jattonis ad Otgarium. Exst. inter Epistolas S. Bonifacii. Ep. cxiv.

[87] *Tom.* 2. *p.* clxij.

[88] *Tom.* 2. *p.* 56. 318.

[89] Cited also by Du Cange.

"Quod dicimus Gradale," he says, "illi vocant Cantatorium," i. e. Antiphonarium: and it contained, as has been explained before, those parts of the service which, if sung, were to be sung antiphonically. By the other, the Lectionary, we are to understand the book of the Epistles, which was sometimes and much better named the "Epistolarium," and "Epistolare:" sometimes "Liber Comitis,"[90] and sometimes "Apostolus."

It is mere conjecture why it was called *Liber Comitis:* the last editor of Thomasius gives two of the reasons which have been suggested. "Alii conjiciunt nomen illud inditum eidem fuisse ut denotaretur clericos illum perpetuum veluti comitem secum deferre debere, quod nimirum *in lege Domini*, quæ sacris in Lectionibus exponitur, meditentur *die ac nocte*. Alii vero quod Comiti cuidam liber inscriptus primo fuerit ab ejus compilatore."[91] I cannot say that either of these conjectures is more satisfactory than such guesses commonly are. It is certain that the *Comes* was a different book in some instances from the *Apostolus*, though writers have made no distinction between them: an early charter cited originally by Suarez, afterwards by Mabillon[92] and a host of authors, proves this. It enumerates among a number of books given for the service of a church, "Evangelia IV, Apostolum, Psalterium, et Comitem." The one therefore probably contained the lections read at mass from writings not

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[90] The student will find the subject of the "Comes" and its author, &c. discussed by *Georgius*. *Tom.* 2. Dissert. ij. Cap. 3. Also compare *Zaccaria* Bibl. Ritualis. *Tom.* 1. Lib. 1. *p.* 36.

[91] Opera. *Tom.* v. Præf. xxi.

[92] De re Diplomatica. Lib. v. *p.* 762.

of the Apostles: the other, those only which were taken from the Canonical Epistles: and the two together would make up a volume not unfrequently occurring in ancient writers, the *Lectionarius plenarius.*

One other meaning attached to the Lectionarius must not be omitted: viz. that a mere index of the Epistles which were to be read, giving the first words only and the last, was sometimes so called. Such was a Lectionary published by Thomasius,[93] and again by Georgius in his Appendix Monumentorum,[94] under another name which it also bore, "Capitulare."

The "Evangelistarium," "Evangelium," or "Evangeliarium," is not involved in so great difficulty. Its contents were the portions of Scripture appointed to be read from the four Gospels. Other names by which they were also occasionally called are "Textevangelium," and "Textus."[95] These volumes were often most lavishly adorned with jewels, and gold and silver, a token of the especial reverence with which the Holy Gospels, or these selections from them were regarded by the Church. And this, from the time when Eddius, the biographer of Archbishop Wilfrid, thus speaks of a book which was written for him. "Addens quoque S. Pontifex noster, inter alia bona ad decorem domus Dei, inauditum ante sæculis nostris quoddam miraculum. Nam quatuor Evangelia de auro purissimo in membranis depurpuratis coloratis, pro animæ suæ remedio scribere jussit, nec non et Bibliothecam librorum eorum omnem de auro purissimo, et gemmis pre-

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93 Opera. *Tom.* v.

94 *Tom.* 3. 227.

95 *Du Cange.* Glossarium.

tiosissimis fabrefactam compaginare inclusores gemmarum præcepit."[96] Or again, when the famous *Textus Sancti Cuthberti* was adorned with a silver gilt cover and precious stones: which MS. is still preserved in the library of the British Museum.

Even parish churches grudged not greater expenses, and outlay upon the "Textus:" of which there is an example in the church at Sunning, in Berkshire, in the year 1220. "Item. j. textus coopertus argento, continens evangelia anni."[97] But what are we to say of that copy once in the Cathedral Church of Salisbury? "continens Saphiros .xx. et Smaragdos. vj. et Thopazios .viij. et Alemandinas .xviij. et Gernettas .viij. et Perlas .xij." which moreover was, though chief, yet but one of many.[98]

And so this reverence continued to be shown towards the Evangelisteria in particular, above all other books, in succeeding ages. Of which the frequent entries in inventories are a certain proof: as for example, "A booke of Gospelles garnished and wrought with antique worke of siluer and gilte with an image of the crucifix with Mary and John, poiz together cccxxij oz." And, once more, so late as the time of Q. Elizabeth, among whose jewels, &c. was included "Oone Gospell booke covered with tissue and garnished on th'onside with the crucifix and the Queenes badges of silver guilt, poiz with wodde, leaves, and all Cxij. oz."[99]

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[96] *Annal. Bened.* Sæc. iv. P. ii. p. 552. *Mabillon* remarks, that *Bibliotheca* here means, the four Evangelists.

[97] Registrum S Osmundi. MS. fol. 37. See *Appendix*.

[98] Registrum S. Osmundi. fol. 84.

[99] *Archæologia. Vol.* 13. *p.* 221.

Many other descriptions of such splendid books, either upon record or still extant, are to be referred to.[1]

The distinction between the *Evangelistarium* and the *Evangelistarium plenarium* seems to have been, that this latter contained all the four Gospels, whilst the same title without the addition of *plenarium*, is to be understood of one of the Gospels only, or the portions which were read from them. There was also a *Capitulare* Evangeliorum, answering the same purpose of an index as the one above for the Epistles.

And here must be mentioned a *Capitular* (for such in fact it is) which not unfrequently is to be met with in MSS. of the New Testament in English. I shall extract the rubric from one in the library of the British Museum. "Here begynnythe a rule, that tellith in whiche chapitris of the bible new law ye mown fynd the epistlis & the gospels: that ben rad in the chirche at mass after the vse of salisbury markid with lettris, of the a. b. c. at the begynnynge of the chapitris, towarde the myddil or the ende, aftire the ordre of the lettris stondynge in the a. b. c. In the firste parte ben sett sonendayes & ferialis to gydre: and after the commune sanctorum & the propre. Of all the first ther is writene a clause of the begynnynge therof: & also a clause of the eende.

The first sonenday of aduent	Rom. xiij. *c.*	*d.* we knowen this tyme.	*ende.* in the lord Ihs Ct.
	Matheu. xxj. *c.*	*a.* Whanne ihs cam nygh.	*ende.* osanna in high thingis."[2]

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[1] See especially *Georgius, Tom.* 2. Dissert. ij. Cap. 1.

[2] *Royal Library.* MS. i. A. x. These tables are so curious, that I shall give in a note a corresponding rubric, from another MS. in the same collection. (i. A. iv.) "Here begynneth a rule that

The fourth volume, when the Missal was anciently so divided, was the "Liber Sacramentorum," or as it was also called the "Sacramentarium." For though some writers have laid down distinctions between these titles, as referring to books of different contents, I think we may rely upon the decision which Angelo Rocca and afterwards Georgius have come to, that while the former is the more ancient name, the two are synonymous. The *Canon* of the Sacramentaries, as I have shown in another work, cannot be given to any author later than an Apostle; but they are usually referred to and known as the Leonine, the Gelasian, and the Gregorian; from those three great Popes who undoubtedly corrected, and added to, or abbreviated them.

This book was so called, and also sometimes *Liber Mysteriorum*, and as we have already seen *Missalis*, because it contained those rites and prayers which related immediately to the full completion of the Sacraments, and of the Eucharist especially, the Sacrament κατ' ἐξοχήν. For in these volumes were to be found the rites of administering the Sacrament of Baptism, upon the eves of Easter and Pentecost, of reconciling Penitents, of Marriage, and of Orders, as well as of the

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tellith in whiche chapitris of the bible ye may fynde the lessouns, pistlis and gospels, that ben red in the churche aftir the vse of salisburi: markid with lettris of the a. b. c. at the begynnynge of the chapitris toward the myddil or eende: aftir the ordre as the lettris stonden in the a. b. c. first ben sett sundaies and ferials togidere: and aftir that the sanctorum, the propre and comyn togider of al the yeer: and thanne last the commemoraciouns: that is clepid the temporal of al the yere. First is written a clause of the begynnynge of the pistil & gospel, & a clause of the endynge therof."

Holy Communion. As regarded the last, in the Sacramentary were the Collects, the Secrets, the Prefaces, the Canon, the prayer *infra Canonem*, and Post-communion: in short, all those portions of the Service which were not in the other books. The greatest care and reverence was anciently paid to the Sacramentary, as we may learn from a canon of the council of Rhemes, cited by Georgius;[3] "expleta Missa, calix et Sacramentorum Liber, cum vestibus sacerdotalibus in mundo loco sub sera recondantur."

These books, it need scarcely be added, are of the very highest importance, and the most learned ritualists have devoted their attention to their contents. Pamelius was the first editor of any part of either of them: after him Thomasius; and last of all the most complete edition by Muratori, in 1748. Neither must it be forgotten that a Sacramentary was published by Flaccus Illyricus, claiming to be more ancient even than the Leonine: but after-examination proved it to be of not earlier date than the xth or xith century, and with its reputed authority, fell also the arguments and the triumph of the party by whom it had been supported.[4]

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[3] *Tom.* 3. 156.

[4] The history of this publication, its suppression by Philip of Spain and Sixtus V. and then approval by the Roman Catholics and suppression by the Lutherans, is sufficiently entertaining as well as instructive. It does not speak much in favour of the learning of the Centuriator, for it proves some of the very points which he the most eagerly attacked: such as the doctrine of the sacrifice of the Eucharist, prayers for the dead, &c. It is a most rare volume: there is a copy, if I mistake not, in the Library of Exeter Cathedral. Cardinal *Bona* should be consulted on the subject: he devotes to it a part of the xij th Chapter of his first Book, *Rerum Liturg:* and has reprinted it in an appendix at the end. So anxious

But as time went on, the want of a "Missal" which in a collected and arranged form should supply all that had heretofore been divided among these several books must have been universally acknowledged. Hence was compiled by various Churches that volume, which the Constitution of Archbishop Winchelsey refers to, called *Missale*, or *Missale plenarium*.

Before we proceed to an examination of it, I must remind the reader, that the custom of continuing to keep in separate books various portions of the service, did not cease with the introduction of the missal of modern times. In the catalogues of the English Cathedrals and Monasteries which have come down to us, we find *Evangelistaria*, and *Epistolaria*, and *Gradualia*, and *Sequentialia*, and *Troparia* still used and rewritten, together with the missal. These were used on great occasions, or in processions, or laid open in the choir, or were necessary where so many persons (as in those great establishments) were employed in the daily service; and evidenced the magnificence which the Church knew to be well-fitting to the House of God.

But, in small parishes these numerous books were beyond the means of both priest and people; and it may be asked, if the missal in the thirteenth century contained all things pertaining to the saying of the service, why did the constitution order also the *Gradale* and, if the Tropes were not in that, also the *Troperium*?

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were the Lutherans to destroy it, that it is said neither Cassander nor Pamelius could obtain sight of a copy. Bona says he had long searched for it in vain. Conf. also *Mabillon*, Liturgia Gallicana. Lib. I. Cap. 3. and *Martene*. de ant. Rit. *Tom.* I. *p.* 176.

The answer to this is; parishes were bound to furnish all books necessary for the due performance of the public worship: and it being strictly forbidden to any priest to say mass alone, without a minister or clerk, a book or books were to be supplied which should contain those portions of the service in which the duty of the assistant lay. There are numerous canons not only of general councils, but of synods also of the English Church, insisting upon this. Cases of necessity only were allowed to interfere with the rule: such, for example, as of a plague. Hence we find orders to this effect in the Anglo-Saxon age, as in the Ecclesiastical Institutes. "Mass priests shall not on any account, or by any means celebrate mass alone, without other men, that he may know whom he addresses, and who responds to him."[5] A Council at York, A. D. 1195, decrees that no priest shall celebrate, "sine ministro literato."[6] One of the Constitutions of Walter de Kirkham, Bp. of Durham, in 1255, is precise in its rule. "Ad augendum vero divini cultus obsequium ordinamus et disponimus; ut in singulis ecclesiis, quarum facultates ad hoc sufficiunt, sint diaconi et subdiaconi, sicut decet, Deo ministrantes. In aliis vero ecclesiis saltem unus clericus idoneus, et honestus, qui in tonsura decenti congruo habitu deserviat sacerdoti, ne ecclesiæ debitis officiis defraudentur."[7] Again, a canon of the synod of Norwich, 1257, in almost the same words: "In singulis quoque ecclesiis, quarum facultates ad hoc sufficiunt, sint unus diaconus et sub-

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[5] *Thorpe.* Ancient Laws and Institutes. *Vol.* 2. 407.

[6] *Wilkins.* Concilia. *Tom.* 1. 501.

[7] *Wilkins.* Concilia. *Tom.* 1. 707.

diaconus, in eisdem, ut decet, ministrantes. In aliis vero ecclesiis sit saltem clericus unus honestus, qui sacerdoti cum habitu convenienti in divinis ministret officiis."[8] And, once more, at a diocesan synod under H. Woodloke of Winchester, in 1308, a canon specifies the amount which would be the limit, and the vestments to be provided. "Volumus, quod in singulis ecclesiis, quæ ad quinquaginta marcarum (summam) vel ultra, communiter sunt taxatæ, sint unus diaconus, et unus subdiaconus, continue ministrantes, et unum ad minus vestimentum solenne, ac tunica, et dalmatica competens."[9] These bring us down to the date of the council of Merton and Winchelsey's statute.

During the ages which intervened between the use of the Liber Sacramentorum, with its accompanying

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[8] *Wilkins.* Concilia. *Tom.* 1. 733.

[9] *Wilkins.* Concilia. *Tom.* 2. 295. This canon says nothing about the clerk, who at least should attend in every, the smallest, parish: but there is no doubt such was the rule throughout England, and not only so, but in a decent habit: "cum habitu convenienti," as it is above: or, according to the rule laid down in the Provincial Constit. of Archbishop Walter Raynold, A. D. 1322, "Item, nullus clericus permittatur ministrare in officio altaris, nisi indutus superpellicio." Concilia. *Tom.* 2. 513. It is possible that there might occasionally, in poor places, have been some difficulty in providing the surplice: but means were generally at hand. For example: a canon of a synod of Chichester, 1289. "Panni etiam chrismales in usus seculares, seu prophanos minime convertantur, sed ad manutergia, seu *superpellicia*, seu pannos cæteros consuendos seu reficiendos, dispositione discreti sacerdotis cum omni reverentia catholica exponantur." Concilia. *Tom.* 2. 171. Compare a statute of a Provincial Council of Geo. Neville, Archbishop of York, in which priests are directed to be ready to perform at the proper hours the Divine Offices "induti superpelliciis, quæ sibi propriis expensis providebunt." Concilia. *Tom.* 3. 604. To the same effect, of John Kempe. *Ibid.* 3. 675. And, of a Synod of Norwich. *Ibid.* 1. 735.

parts, and the general adoption of the complete book[10] of the xivth and xvth centuries, the missal was, if I may so speak, in a transition state, sometimes containing more, sometimes less of the entire office. Thus the manuscripts which still exist vary in their contents: and it would be neither an useful nor successful task to delay upon any attempt at a description of them. And these variations do not extend only to the prayers, collects, and graduals, but to the rubrics also. Some copies contain few; others none, except mere distinctions, where portions begin and end; whilst again others are full, and include the rubrics of the Processional. I shall therefore now pass on to the printed missal.

The first edition known to have been printed of any Missal of the English Church, was published in 1492 at Rouen, by M. Morin, according to the Use of Sarum. This is a most important volume, and I shall first give an exact collation of it, by which it may happen that imperfect portions of it in public or private libraries may be identified.[11] One perfect copy only is at present known,[12] and no bibliographer has noticed it, or been able to prove any edition earlier than that by Hertzog,[13] in 1494. This collation will not be without

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[10] There were "completa missalia" as early as the xith century, though we can scarcely decide in how great a degree. See *Dugdale*, Monasticon. 2. 527. Inventory of Bishop Leofric's books, &c. "⁊ii fulle mæſſe bec."

[11] As was the case upon a comparison of the book with the editions in the Bodleian Library. A large fragment was found there, upon vellum, the imperfections of which had been supplied from an edition upon paper with the date 1510, printed also at Rouen by Joh. Richard: and the whole naturally so entered in the catalogue.

[12] In my possession.

[13] Not only because of its old renown, but of its really intrinsic

its use, I trust, to the reader in other respects, and he will excuse the length to which it necessarily runs.

The book is a Folio, printed in black letter, and the initials manuscript, either illuminated, or in plain red or blue ink. With the exception of the Calendar, in double columns, the running title of each page exactly standing over the blank space between the columns. The present copy is ruled throughout with faint red lines, and the rubrics are distinguished by a smaller type, also black letter, very carefully underlined with red ink. There is no pagination.

Missale secundum usum
ecclesie sarisburien̄.

This title is upon the recto of the first leaf, of which the reverse is blank. There is no signature at the bottom of the page. Upon the next leaf begins the Calendar, and at the foot of it the sign: Sr̄. ii. (Sarum). Each month occupies a page, and has head lines of so many days to the month, and so many to

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value, for I believe it to be the second edition, it will not be out of place to give here a short description of this volume, from the copy in the Cambridge University Library. The title is "Missale secundum vsum ecclesie Sarum Anglicane." sm. 8vo. There is not a wood-cut before the service of Advent Sunday, but a well cut initial A: and another very beautifully executed T, at the *Te igitur* of the Canon. Before the Canon is a wood-cut of the Crucifixion; our B. Saviour, S. Mary, and S. John. Blanks are left, as in the first edition, for the English forms in the *Missa Sponsalium.* The second title, if I may so call it, before Advent Sunday, is: "In nomine sanctissime trinitatis. Missale ad vsum chori sancte ecclesie Sarum anglicane feliciter incipit." It ends with the Cautells, or "Informationes Sacerdotis celebrare volentis:" then the Colophon, "—— Impressum venetiis per Joannem hertzog de landoia —— —— Anno dn̄i. M.cccc.xciiij. kals mensis decembris." The book is foliated: 328 folios.

the moon: of so many hours to the day and to the night. There is an additional line to the month of January, which runs, "Annus hēt. xii. meses: ebdomād. lii. et diē. i. et hȝ. dies. ccclxv. et hōr. vi." Below this, "Januarius habet dies .xxxi. Luna .xxx. Nox habet horas. xvi. dies vero octo." The Calendar gives the Golden numbers, the Dominical letters, and the Roman mode of reckoning by Calends, Nones, and Ides: and the Festivals, Octaves, &c. then observed by the Church of Sarum. Somewhere about the middle of each month's calendar, taking the opportunity of one or more blank days, the position of the Sun is stated, as the case may be (*Jan.*) "Sol in aquario," or (*Feb.*) "Sol in piscibus." &c. The months are not fully occupied with festivals and commemorations. For example, in January, the 7th, 9th to 12th inclusive, 23rd and 24th, 26th, 29th, and 31st are vacant days. In May, the 2nd, 4th, 5th, 8th, 9th, 11th, 13th to 18th inclusive, 20th to 24th inclusive, 27th, 29th and 30th are vacant; and in December, the 1st, 2nd and 3rd, 5th, 9th to the 12th inclusive, the 14th to the 20th inclusive, the 22nd, 23rd, and 24th, and the 30th are also vacant.

In the month of May, upon the 19th, it is simply said, after naming S. Dunstan, "Memoria de virgi." i. e. Potentiana.

After the Calendar follows (upon the last leaf of this sheet Sr) the "¶ Benedictio salis et aque." After which are a short "¶ Benedictio panis," consisting of the "Dominus vobiscum. et cum spiritu tuo." and a prayer: and again, "¶ Alia benedictio panis," viz. ℣. Adiutorium nostrum in nomine domini. ℟. Qui fecit coelum et terram. ℣. Dominus vobiscum. R. Et cum spiritu tuo:" followed by a different prayer.

The Missal itself, strictly speaking, now begins, with a fresh signature, a i. The first page of this is surrounded by a wood-cut border of four pieces, representing flowers and birds, executed with much spirit and delicacy, somewhat in the manner of the very beautiful Horæ published by Geoffry Tori at Paris 1527. The most striking difference between the two, (a difference in which we might almost trace the rapid refinement of taste in this respect then growing) consists in a representation of a winged animal, small, but hideous and disgusting, in the centre of the lower compartment. Rather more than half the page is occupied by a wood-cut of the celebration of the Eucharist. Above the cut is the running title Dominica prima aduentus domini, and below it at the head of the first column, Incipit missale secundū usum Sar. Dn̄ica prima de aduentu. Ad missam. Introitus. Then follows the Introit: Ad te leuaui animam meam, &c. the initial A being handsomely illuminated upon gold ground, occupying a blank space of half the column for the first seven lines.

The signatures run on regularly from a to l in eights. The ordinary of the mass begins at the end of the thirteenth line of the second column upon the recto of l i. There is no break in the line, beyond what is usual with a fresh sentence, or any mark to denote it: but it begins immediately after the conclusion of the proper office In uigilia pasche. The ordinary of the mass ends upon the reverse of l 7 in the middle of the second column: the lower part of which is left blank. The "Gloria in excelsis Deo;" "Oremus;" "Dominus vobiscum;" "Credo;" and the proper Prefaces are noted. Upon the recto of l 8 are three prayers: ¶ Oratio dicenda ante missam. ¶ Oratio

deuota de sacramento altaris. ¶ Oratio dicenda post missam.[14] The reverse of this leaf is blank. An extra leaf follows, without a signature, having upon the recto a large wood-cut coloured, representing the First Person of the Ever-blessed Trinity, seated upon a throne, crowned with the triple crown; the right hand upraised with the two first fingers extended in the act of imparting the benediction, the left hand resting upon the globe surmounted by the cross. On each side of the throne are cherubin, and at the corners the Evangelistic Symbols: each symbolic beast holding a scroll, blank, but clearly intended for some legend. The upper part of this print is circular, and in size it occupies nearly the entire page.

This is a rare picture, and very seldom found in printed missals. The usual one before the Canon is the crucifixion or a cross. Possibly in the present copy there was originally another leaf preceding this with a print also of the crucifixion: this would have been upon the reverse of the leaf, whereas that now described is on the recto. It is not possible to decide the point, until another copy is found of this edition, and I am induced rather to suppose this to have been the only print, (for some cause or other) and that the book has not been mutilated, because at the foot of it, there is drawn, by a contemporary hand, a large cross, gilt, as if to supply the omission.

Immediately following this begins the Canon of the Mass, upon m i. The initial T of the *Te igitur* is illuminated like the A before described, upon a gold ground, occupying one half of the first six lines of the

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[14] Two of these prayers are reprinted in the *Ancient Liturgy*, 2nd. Edit. *pp.* 1. and 141.

first column. This sheet m has four leaves only, and as in the Ordinary there are no head-lines or running title. The Per omnia saecula saeculorum and Pater noster are noted. The second column of the reverse of m iij and the two pages of m iv are occupied by the prayers &c. to be said after mass, or, "in prostratione" at certain times of the year. The Canon itself ends a little below the middle of the first column on the reverse of m iij, but there is no particular mark or break in the line; the last half column of the sheet is blank.

The offices for the various sundays and ferials of the year, which had been interrupted by the Ordinary and the Canon, recommence upon n with the running title In die sancto pasche. This page is surrounded by a wood-cut border, exactly similar to the one described upon a i, except that the top compartment is, (not reversed, but) turned upside down, which is evident at a glance from the bird occupying the centre of it. There is no other wood-cut, but close under the top border the rubric, ¶ In die pasche. Ad missam. Offm. immediately below which begins, Resurrexi et adhuc tecum, &c. The initial R is illuminated, not upon gold, occupying a third of the first five lines of the column.

The signatures run on regularly in eights from n to ȝ inclusive, and after ȝ another sign, ꝛ, also in eight. The sunday and ferial offices, followed by the services for the four ember days before Advent, end about the middle of the first column upon the recto of s iij. Then come immediately the offices In dedicatione ecclesie, with its octave; In consecratione ecclesie, and In reconsiliatione ecclie. These end in the middle of the first column on the recto of s v. The *Sanctorale* follows, beginning in the same column, after a blank

space of two lines. The rubric simply Jn vigilia ſancti andree apoſtoli. Offm̄. Dominus ſecus mare, &c. The initial D is illuminated like the R of the Introit for Easter Day, not upon a gold ground, and with the same space left for it in width, but of four lines only. The *Sanctorale* ends eight lines from the end of the second column upon the reverse of t viij. This space is of course left blank.

A new set of signatures now begins: running on in eights, from ā to d̄ : ē F and G are in sixes. The first page of ā is again surrounded by the same border already described, the top and bottom compartments as in the beginning of the book. The running title is Jn vigilia unius apoſtoli, and the rubric immediately under the upper border, ¶ Jncipit commune ſanctor̄. ad vſum Sar̄. Jn vigilia vnius apoſtoli ſiue euangeliſte. Ad miſſam. Officium.—Ego autem ſicut oliva, &c. The initial E is illuminated on a plain ground, like the previous R and D, occupying one third of the column, to the depth of the first four lines. The *Ordo Sponsalium* begins upon the reverse of e iij, the eleventh line from the top of the second column. There is no break more than usual in the line, but the usual heading, Ordo ad facie͞dum ſponſalia. The running title of this page and for the next three leaves (except the recto of e vi which has Miſſa ſponſalium) is Ordo ſponſalium. There are blank spaces left for the forms of espousal and at the giving of the ring, evidently intended to be filled up with MS. in the vulgar tongue. The rubric of the first runs, Et ſic vir det fidem mulieri per verba de preſeti ita dicens: ſacerdote dicente

manum retrahendo. Deinde dicat mulier ſacerdote docente   manum retrahendo.

The second runs, Et dicat ſponſus tenens manum ſponſe:

docente sacerdote ¶ In nomine patris et filii et spūs sancti. This *Missa sponsalium* is followed by some other services, the last of which is a Mass, Pro pestilentia euitanda, and ends six lines above the bottom of the first column on the recto of G vi. This space of course left blank. At the top of the second column of this page begins the colophon, thus:

Impensa et arte magr̄i Mar
tini morin ciuis Rothomagē
sis iuxta īsignem prioratum
sancti laudi eiusdem ciuitatis
moram trahentis officiuꝫ sa=
crum ad usum sar̄ (vt vulgo
loq̄mur) missale dictu/ sollerti
correctionis lima nuper casti=
gatum et impressū: finit felici
ter. Anno domini M.CCCC
lxxxxii. die xii. Octobris.

The remainder of the column is blank. Upon the reverse of the leaf is the device of the printer Martin Morin; surrounded by the legend IMPRIME. A. ROUEN. DEUANT. SAINCT. LO.

A full page (for example k i,) without rubrics, contains forty lines, besides the running title: a ij nearly full of rubric, as I have already said in a smaller letter, has the same number.

The Missals contain very frequently "Extracta e compoto," either at the beginning or end: these are helps to the proper understanding of the calendar: sometimes a table "ad inveniendum pascha in perpetuum:" occasionally at the end, "Prologus in accentuarium" a guide to the quantity of various words in reading and chanting, with an ample list of words long and short. Before the Ordinary of the Mass, or

at the end of the volume are commonly also to be found the "Cautelæ missæ." The Canon is sometimes printed upon vellum, and (I believe) always preceded by a wood-cut, representing generally the crucifixion, and occupying sometimes the upper half, sometimes the whole of a page.[15] It was the presence of this picture which caused the mutilation of so many of the copies which have come down to us: and those in which it was allowed to remain, or were hidden and so escaped, are almost always perfect in other respects.[16] It is wonderful what an effect a first mutilating of any book has upon the after-care bestowed upon it: it is no longer complete, and offends its possessors. How much more would such a feeling, mournful indeed, be the consequence of the indignities to which the Church-books were subjected in the xvi th century: and to it we may trace one among the causes owing to which thousands perished altogether.

I shall now copy from an edition printed by Regnault, in Fol. at Paris, 1529, the table of contents: and this will, with an account of the service for one

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[15] I have already briefly alluded to this wood-cut or illumination of the Cross or Crucifixion. Bona, *Lib.* 2. xi. speaks of it, as of a very ancient observance in MSS. which is true; but it was not absolutely necessary: its object was to remind the priest of the Divine Service in which he was engaged. Probably to this are we to trace the interpolated prayer of the Hereford Missal: "Adoramus," &c. *Ancient Liturgies*, 2nd Edit. *p.* 75.

[16] Very many editions of the Sarum Missal are adorned with a profusion of wood-cuts, small and large, varying also with the size of the volume. These are generally prefixed to the beginnings of each day's service. Among them two especially will often be found defaced or cut out altogether. One, the crucifixion, before the Missa *de quinque vulneribus*: the other, a representation of S. Mary Magdalene.

sunday, enable the reader to form a tolerably correct idea of what he may expect to find in the old missals of the Church of England.

"☾ *Hoc in opere hæc sequentia hoc ordine continentur. Primo.* Tabula annorum communium et bissextilium literarumque dominicalium quotannis currentium. Clavium item festorum mobilium: simulque aurei numeri subjuncti. *Secundo*, Kalendarium, ex quo multas elicere poteris utilitates: quia aureus numerus in principio locatus, novilunii singulis mensibus est declarativus. *Post numerum* vero aureum sequitur series literarum, dominicalium literarum declarativa. *Post hanc* vero locantur festa, tam celebria quam non celebria, ac modus eorumdem dicendi officia. Postremo autem ponuntur numeri mensium dierum declarativi: per quos officia sanctorum atque sanctarum hoc in opere contentarum, facile inveniuntur.[17]

☾ *Dominicarum ac feriarum officia* cum ordinem servent, ac per titulos satis constent, non opus esse duxi de his tabula cudere.

☾ Sanctorum atque sanctarum officia[18] numerus (ut supra dixi) in kalendario positus tibi facile indicabit.

☾ Sequuntur ea in quibus in quærendo labor contingere potest. *Primo.* Commune sanctorum atque sanctarum proprium non habentium.

Commune apostolorum.	Folio. i.
Commune evangelistarum.	fo. ii.
Unius martyris non pontificis.	fo. iiij.

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[17] This is a very complete arrangement of a Calendar, as comparison with other editions will shew.

[18] Some editions which have tables of the same sort, (for all have not) say "officia manifesta sunt per titulos."

Pro infirmo.	fo. xxxiiij.
Pro salute amici.	fo. xxxv.
Pro serenitate aeris: et pro pluvia petenda.	fo. xxxv.
Tempore belli.	fo. xxxvj.
Pro eo qui in vinculis tenetur.	fo. xxxvj.
Contra mortalitatem hominum.	fo. xxxvij.
Pro peste animalium.	fo. xxxvij.
Pro quacumque tribulatione.	fo. xxxvij.[1]
Missa sponsalium.	fo. xlij.
Pro mulieribus prægnantibus.	fo. xlv.
Pro iter agentibus.	fo. xlvj.
Pro mortalitate evitanda.	fo. lv.
De sancto Sebastiano.	fo. lvj.
Erasmi mar. et Rochi confessoris.	fo. lvij.
Christofori martyris.	fo. lviij.
Antonii confessoris.	fo. lviij.
Raphaelis archangeli.	fo. lix.
Gabrielis arch: et compassionis Mariæ.	fo. lx.
Barbaræ virginis.	fo. lxj.
Trigintale beati Gregorii.	fo. liiij.
Memoriæ pro vivis.	fo. xxxviij.
Memoriæ pro defunctis.	fo. lj.
ℂ Benedictio thalami.	fo. xlv.
Benedictio panis diebus dominicis.	fo. xlvj.
Benedictio crucis, peræ, et baculi.	fo. xlviij.
ℂ De sacramento matrimonii.	fo. xlij.
Kyrie eleison.	fo. lxij.

Præparatio ad missam, quære ante præfationem.
Accidentia missæ, quære post canonem."

Commonly, at the beginning of the missals, under the office for the first Sunday in Advent, are included general rubrics for the services throughout the year: particular variations affecting these are of course noticed in their proper places.

Let us take the third Sunday in Advent. The course of the service on that day was; ¶ *Dominica tertia Adventus. Ad magnam missam. Officium* (or Introit). Gaudete in Domino. *Ps.* Et pax Dei. *Oratio.* Aurem tuam. *Epistola. ad Corinthios.* Fratres. Sic nos existimet. *Gradale.* Qui sedes. ℣. Qui regis Israel. Alleluia. ℣. Excita Domine. *Sequentia.* Qui regis sceptra. *Secundum Matthæum.* In illo tempore. Cum audisset Johannes. *Offertorium.* Benedixisti Domine. ℣. Operuisti omnia. ℣. Ostende nobis. *Secreta.* Devotionis nostræ. *Præfatio quotidiana. Communio.* Dicite pusillanimes. *Postcommunio.* Imploramus Domine.

The rest of the service was to be found in the Ordinary and Canon, which (I believe I may say) invariably were placed in the middle of the volume, either following the service for Easter day, or before the Sanctorale: that is, the offices for the Saints' days. The rubrics which were in that part, with those already mentioned in the service for Advent Sunday, would supply all the required directions.

I do not think it necessary to extract the service of another day: except in the changes of Tract and Sequence, and Gradual, and Halleluiah, they are much the same, and an examination of the modern Roman missal will sufficiently shew to what extent these reached.

As has been already stated, the first edition of the Sarum missal was printed in 1492;[19] the last, I believe,

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[19] The first edition in England was by Julian Notary, folio: in the colophon,—"Jussu et impensis præstantissimi viri Winkin de Worde. Impressum Londoñ. apud Westmonasterium per Iulianum notaire et Iohanem barbier felici numine explicitum est. Anno

in folio also, no printer's name,[20] "Londini, Anno domini, M. D. lvij." This[21] has at the beginning a most ample table of contents, not only of the saints'-days, arranged under each month, but also of the sundays. There is a full collection also of occasional masses, among which are, "pro incarcerato, pro temptatione carnis, pro rege et regina, pro quiescentibus in cœmeterio." &c. I do not mean that these are not also in other editions, but notice them to shew the value of this one, and also that the reader must expect to find such variations as these in the missals which he may happen to meet with: some having more, some a less number of these votive and occasional masses. In speaking of books so rare in their kind as Salisbury missals, it seems almost absurd to speak of a choice of editions: and though in a collection the late ones, of Queen Mary's day, are fully as valuable and important as the earlier, yet if one only is to be referred to, I should myself prefer and have more reliance upon a copy printed before 1545 than after. The folio of 1557 has a value from its being the last Missal of Salisbury Use published by authority in England.

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dñi. M. cccc. lxxxxviij. xx. die mensis Decembris." I have a copy of this, wanting the first sheet and a sheet in the middle. There is a fine copy in the library of his Grace the Duke of Sutherland. The next edition was by Pynson. fol. 1504.

A word may be added upon so important a book as the Roman missal. *Zaccaria*, *Tom.* i. *p.* 52, mentions the edition of 1477 as the first: but there was an edition before that by Udalric Gallus, 1475, which Mr. *Gage*, Archæologia, *Vol.* 24. *p.* 14, speaks of. And again, on the authority of *Hain*, Repertorium Bibl. there were preceding this, two without date or place, and one at Venice without date.

[20] Most probably by John Day.

[21] In my possession.

The *Hereford* missal, so far as I have been able to learn, was printed but twice; neither do I know of more than three copies: not one of these is perfect. Two are in the Bodleian, the other in the library of St. John's College, Oxford.[22] The St. John's copy is but a large fragment: one in the Bodleian, *upon Vellum*, wants a few leaves only. The book is a folio, and the following are the Title and Colophon of the first edition. Title:—"Anno Incarnationis domini secundo supra quingentesimum atque millesimum, die vero prima mensis Septembris, opera et industria M. Petri oliverii et Johannis mauditier Impressorum Rothomagi, juxta sacellum divi apostolorum principis Petri commorantium. Impensa vero Johannis richardi mercatoris: hoc novum et egregium opus sacri Missalis ad usum famosæ ac percelebris ecclesie Helfordensis nuper instanti ac peruigili cura visum correctum et emendatum. Necnon auctoritate reuerendi in Christo patris et domini ejusdem ecclesie epyscopi meritissimi, ac dominorum decani et capituli: est in propatulo venale facile precio coram cunctis productum et exhibitum." *Colophon.* "Finis Missalis ad vsum celebris ecclesie Helfordensis. summa cura ac vigili opera nuper Impressi Rothomagi cum additione accentuarii

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[22] In a former book, *the Ancient Liturgy of the Church of England*, of which a second edition is published with the present work, I spoke of a copy of the *York* missal in the library of this College. It was a mistake: I so understood the then librarian: but on a further search about a year after, I found that it was of *Hereford* Use, as stated in the text: and especially valuable: because although sadly imperfect, it fortunately possesses that leaf in the Canon, in which some words of a very remarkable prayer have been erased in one of the Bodleian copies, and altogether wanting in the other.

legentibus in ecclesiis valde vtili. Et hoc impensis Iohannis richardi eiusdem Rothomagi civis non immeriti : iuxta ecclesiam diui nicholai commorantis." At sign. A. j. after the Calendar and several pages containing directions how to say the Collects, the Kyries, &c. the short title at the head of the service for Advent Sunday is, "Incipit missale secundum vsum *Her*fordensem."

Of the *York* missal five editions are extant: but so completely has it also been destroyed, that except of two, the 1516, and the 1533, only single copies are believed to remain. These editions are; 1. Fol. Peter Olivier, Rouen, 1516. In the Bodleian, and not quite perfect (some inside corners of the ordinary and canon being destroyed) in the Cambridge University library. 2. Quarto. 1517. In my possession. I shall give the full title and colophon of this edition, as it lies before me. *Title*:—"Missale ad vsum celeberrime ecclesie Eboracensis optimis caracteribus nouissime Impressum, cura peruigili maximaque lucubratione mendis quampluribus emendatum, atque in forma portatili marginatum, ere et impensis honestorum virorum guillermi bernard et Jacobi cousin, bibliopolarum Rothomagi degentium ante atrium librariorum maioris ecclesie, atque in ipso atrio e regione curie ecclesiastice. Anno salutis christianæ decimo septimo supra millesimum et quingentesimum, die vero vicesimasexta mensis octobris completum." *Colophon.* "¶ Ad laudem et gloriam omnipotentis dei et virginis marie ac totius curie celestis, exaratum et completum ac etiam in pristino statu redactum est hoc presens missale ad vsum insignis ecclesie Eboracensis. Opera honesti viri, Magistri Petri oliuier impressoris. Rothomagi commorantis." 3. Quarto. Johannis Gachet. 1530. In the

Bodleian. 4. 4to. Fr. Regnault. Paris. 1533. In the Bodleian, and S. John's College, Cambridge. 5. Fol. Peter Violette, Rothomagi. In the Bodleian. A fragment, one sheet only, of a York missal is in the library of the British Museum, which has been long supposed to be of an unknown edition. It is in fact a part of the edition of 1516.

I need scarcely add that Dr. Lingard was quite right when he spoke of the York missal as being "extremely rare." It is second only to the Hereford. But he is in error, when he adds "it is doubtful whether any perfect copy exists, except the one preserved at Cambridge in the library of St. John's College."[23]

It is believed that the missals of Bangor and Lincoln were never printed: at least no record or trace of either has been discovered.

CHAPTER V.

THE next and the last book in the Archbishop's Constitution is the "Manual:" of which Lyndwood says: "*Manuale*, sic dictum a *manu*, quia assidue habetur ad manum, et in eo continebuntur omnia quæ spectant ad sacramentorum, et sacramentalium ministrationem. Item Benedictiones tam fontium quam aliorum secundum usum ecclesiasticum benedicendorum." The statute does not make mention of the *Processional*, and Lyndwood goes on to say, that under

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[23] Quoted by Sir Harris Nicolas, in his very useful *Chronology of History*. p. 97.

the title of Manual it also is included. But as they certainly were distinct, and the object of the canonist was rather to prove the necessity of furnishing under this order all requisite service books, I shall first speak of the Manual by itself, and presently of the Processional.

The explanation which Lyndwood gives is in a general way sufficiently correct: the Manual does contain the offices and rites and ceremonies, which the parish-priest in the discharge of his duties would be called upon to perform. It answered to the volume of modern days which we call the "occasional offices;" and in it were to be found the orders for baptism, matrimony, visitation of the sick, churching of women, extreme unction, and burial. But besides these were also many others, which less frequently would be required; as well as portions of the services of the communion upon great occasions, with which were mingled some important solemnities. But I can give no better account of the Manual, than its own table of contents will supply: and I shall take this from an edition in 4to. of which the title is: "Manuale ad usum percelebris ecclesie Sarisburiensis: Rothomagi recenter impressum, necnon multis mendis tersum atque emundatum typis Nicholai Rufi, M. D. xliij." At the end: "¶ Explicit Manuale ad usum insignis ecclesie Sarisburiensis, tam in cantu quam in litera diligentissime recognitum: et nusquam antehac elimatius impressum. In quo ea quæ servat ecclesiasticus ritus ordine congruo connectuntur. Excusum Rothomagi. &c."[24]

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[24] In my possession.

The table of contents is,

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[25] "Ordo ad purificandam mulierem post partum." Edit. Douay. 1604.

[26] "Ordo ad faciendum sponsalia, sive matrimonium." Douay. 1604.

Of the above offices some, although more properly

[27] "Preces post egressum animæ." Douay. 1604.

they belong to the missal, as the Canon and the votive masses, or again to the pontifical as the order of confirmation, yet were generally included in the Manual during the xvth and xvjth centuries, for the convenience and instruction of the parish priest. They are in three editions now before me, all of 1554.[28] But

[28] Viz: "Londini, Kingston et Henricus Sutton impress." (in the Colophon.) "Londini recenter impressum." (Title.) And "Londini nouiter Impressum." (Title.) All these are in 4to. and so alike that only a careful comparison with the different copies actually before one, will prove that they are not of the same edition. Separately, the best practised could not say to which the sheets of an imperfect copy would belong. They are exactly similar in type, in paper, in arrangement: and more than this, not only do the catchwords correspond in almost every page, but where owing to some error corrected it happens that they do not, the succeeding page by management is made to take up the agreement again. The same object was aimed at in other books of the same period, and there are many of which several editions were put forth, all so alike, that bibliographers who have examined them apart, have set them down as belonging to one and the same edition. For example: Bp. Bonner's *Necessary Doctrine*, and *Homilies*, and Bishop Watson's *Holsome Doctrine*. Or, the Common Prayer Books of Edwd. vith. There are two editions dated in the month of June, 1549: and Grafton and Whitchurch printed each two in folio, of 1552. It may be said that all this is of little or no importance: but it is not so. The fact of more than one edition of any book proves the demand for it, and its popularity. Again, the editions may look the same exactly, because the type, and pagination, and signatures, and catchwords are so; but in fact very considerable differences may exist. This is remarkably the case with the Necessary Doctrine of Bishop Bonner. The second edition contains a table of errata *corrected*, which is not to be found in the first. And, once more, the common error of supposing only a single edition of a book to have been published, has led, I do not hesitate to speak without doubt in the hope that more care may be taken for the future, has led (I say) to the throwing out of so called duplicates from public libraries.

after the revision of the service-books of the western Church which followed the council of Trent some of these were omitted: and a more exact arrangement and distribution followed. This was observed in two editions of the "Manuale ad usum Sarum," published at Douay, in 4to. 1604, and 8vo. 1610.[29] I need scarcely say that these volumes were intended for the use of the priests and congregations who did not at that date conform to the Church of England. They place first the Orders of baptism, churching of women, marriage, visitation of the sick, extreme unction, and burial, which are followed by that of confirmation and seventeen offices of Benediction. The rest of the Manual, as it was fifty years before, is omitted. The edition of 1610 adds a few pages of notes, and I believe is the last which was printed of the Manual which with some variations the Church of England had used for 1000 years.

But the table given above, full as it is and much more so than of the later editions, is not to be understood as exactly corresponding to the contents of all the early Manuals. It omits for example one very important part which is seldom however contained in them after 1520. I mean the Greater Form of Excommunication. As I propose to give this entire in the second volume of the present work, I think it unnecessary to do more here than notice the circumstance.

The book of occasional offices was, if I mistake not, always known in England by the name of Manual: but abroad there were other names given to it, which require a brief mention.

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[29] Both these in my possession.

The most usual of these was *Ritual.* "Rituale" or "Liber Ritualis," and with this was sometimes joined the Manuale, as for example: "Rituale seu Manuale Ecclesiæ Catalaunensis." (Chalons) 1649. And it is this title which the Church of Rome has adopted of late years. "Rituale Sacramentorum Romanum."[30]

Sometimes "Agenda": and this of course in quite a different meaning from that in which it was (very anciently) applied to the Holy Communion:[31] thus we

[30] "Rituale Romanum a ritibus in eo descriptis, nomen desumpsisse concordant omnes DD. et ipsamet etymologia satis docet, eo pacto, quo *Missale* a missa, *Sacramentarium* a sacramentis, *Processionale* a processionibus, et alia hujusmodi volumina derivationem traxere a rebus in iisdem descriptis et explicatis.——In ecclesia Catholica nomen hoc *Rituale* præcipue invaluit tempore Pauli v. tunc quando (anno sc. 1614) jussit ex antiquis præscriptis cæremoniis ab ecclesia apostolica non discrepantibus volumen unum confici, in quo sacri ejusdem ecclesiæ ritus in sacramentorum administratione, aliisque ecclesiasticis functionibus servandi comprehenderentur, illudque *Rituale Romanum* appellari mandavit." *Baruffaldus*, ad Rit. Rom. Comm. *Tit.* 1. *Cap.* 1.

[31] *Du Cange.* Glossarium. The *Agenda mortuorum* occurs repeatedly in the Antiphoner of S. Gregory: and compare the ixth. Canon of the Council of Carthage, A. D. 397. "Ab universis episcopis dictum est: Quisquis presbyter inconsulto episcopo Agenda in quolibet loco voluerit celebrare, ipse honori suo contrarius existit." *Labbe et Cossart. Tom.* 2. *col.* 1162. See also *Bona.* Rer. Liturg. *Lib.* 1. *Cap.* iij. The notes to the folio edition cite an important place out of *Bede*, Vita S. Augustini Cantuar. Episc. "Per omne Sabbatum a Presbytero loci illius Agendæ eorum solemniter celebrantur." Those who remember how much hangs upon the full meaning of τȣ̃το ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν will not regret having their attention turned to this synonym of *Missa*. *Facere*, I need scarcely add, also signifies to offer: as in the famous place of *Tertullian*, de Corona, "Pro natalitiis annua die facimus." *Opera. p.* 102.

have, "Agenda parochialium ecclesiarum Argentinensis diœcesis." (Strasburgh.) This again, explained in the title. "Agenda, seu Rituale Osnabrugense. 1653." Again, of which there is a copy in the Cambridge University library: "Agenda S. Coloniensis Ecclesiæ: hoc est, Liber Pastoralis, in quo continentur omnia quæ in sacramentis administrandis—officium spectant." 4to. Colon. 1637.

Another title was "Sacramentale": of which Zaccaria gives three examples, all of Churches in Italy: and one of *Sacramentarium*.[32] But much more usual was "Pastorale": as, "Pastorale ecclesiæ sive diœcesis Gandavensis." (Ghent.) 1640. Or more fully, of Mechlin, in a copy before me: "Pastorale, sive canones et ritus ecclesiastici, qui ad sacramentorum administrationem aliaque pastoralia officia rite obeunda pertinent." 1589. In the ancient catalogue of the Durham books, we find "Pastoralis, eximius liber." But this could not have been a Manual, for it is among books headed, "Hii sunt libri qui leguntur ad collationem."[33] So there is a "Liber Pastoralis" among the books which William, Bp. of Durham, gave to S. Cuthbert's church. But we cannot decide what this particular book was.

The Manual cited above, printed at Douay 1604, has in its colophon a name which was also occasionally in use by itself as a title: viz. "Institutio." "Hæc sacra Institutio baptizandi, et alia quædam sacramenta et ritus ecclesiasticos administrandi &c." Thus; "Institutio parochorum, recognita et edita jussu D. Petri, Arch. Viennensis." 1586. and again: "Institutio

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[32] Bibl. Ritualis. *Tom.* I. *p.* 156.

[33] Catalogi veteres Librorum. *Surtees Society. p.* 9.

catholica, quam Manuale vocant, edita auctoritate D. Eustachii Parisiensis episcopi." 1552.

Lastly, besides all these, which contain under such various titles the same offices, there is one other book, which seems to me to be that which Lyndwood explains (though I cannot but think erroneously) to be the Manual, intended in the Archbishop's constitution. Whether parishes were bound under that statute to furnish also the Processional, which is not specifically named, either in the same volume with the Manual, or separately in another, is not the point I am enquiring into, and admits of dispute: for it certainly was not necessarily nor usually included in it. Lyndwood says, after the word "*Benedicendorum*" in the passage cited *p.* lxxvj. "Et hic, in hoc loco, Manualis nuncupatione, puto etiam contineri ea quæ sunt usitata in processionibus ecclesiasticis quandocunque fiendis; ut sic etiam Liber Processionalis dicatur Manuale, licet hic de eo non fiat mentio specialis."

But the "Sacerdotale" does answer to these requisitions: in it are not only the contents of the Manual, or Ritual, but also of the Processional, and some other books besides. One is now lying before me, "Sacerdotale secundum usum S. R. ecclesiæ." Venetiis. 1558. This contains (the full table would occupy many pages) several treatises and prefaces at the beginning, followed by the offices of the sacraments and occasional rites, with disquisitions and rules and resolutions of difficult cases: then the various benedictions: a full Processional: a calendar and computus and explanations: a treatise on the chanting and church-music: and lastly, exorcisms and popular sermons on the great festivals. In short, as it is in the title of the book, and how different from the Manual! "In quo non solum om-

nium sacramentorum quæ a sacerdotibus fieri possunt, officia: verum etiam resolutiones omnium dubiorum ad ea pertinentium, et excommunicationum canones, cum brevi illarum et absoluta declaratione ex sacris doctoribus collecta, multaque alia sacerdotibus valde utilia atque necessaria continentur."[34]

CHAPTER VI.

HAVING now gone through and attempted to explain the list of service books ordered in the constitution of Archbishop Winchelsey, our next step is to notice those which are mentioned in the other statutes which I cited. And among these the "Breviarium" claims the first place.[35]

I am called upon to make some remarks upon the Breviary in another part of these volumes: here I shall repeat that the word itself occurs for the first time in Micrologus, an author of about A. D. 1080. Some say that it was so called as containing not merely an arrangement but an abbreviation of the Divine Offices: probably both reasons may have had their influence on the name. However this may be, the Breviary in its full and settled state, say from the

[34] Other names for the same volume occur, though instances are rare, and they simply require notice: viz. *Mitralis*, as Zaccaria observes "singulare nomen." "Œconomia Domus Domini." "Ordo." "Libellus Officialis," and lastly, with more propriety, "Parochiale." *Vide*, Bibl. Ritual. *Tom.* 1. 155.

[35] Vide *p.* xvj, Synod of Worcester.

twelfth and thirteenth centuries, contained the whole offices of the canonical Hours throughout the year: of the great festivals, the saints-days, the sundays, and the week-days. These were arranged under their respective days, with rubrics directing to certain prayers, hymns, or psalms which occurred frequently, or to the psalter which formed a portion of the volume. The rubrics of breviaries in manuscript will be found to vary much in their fulness as they happen to have been written for the use of churches or monasteries of which the Ordinals had been drawn up. Thus some would have but very few: others again as many in comparison. Not that we are to suppose, by any means, that the existence of an Ordinal always led to the omission of rubrics in the Breviary: for the Ordinal itself might be more or less complete, and both might continue to give, with relation to certain parts of the Office, what we may call, duplicate directions.

The first edition which was printed of the Sarum Breviary was at Venice. "Venetiis per Raynaldum de Nouimagio. M.CCCC.LXXXIII." in folio. The last, I believe, at Paris, in 12mo. 1556, of which the second volume, *Pars Estivalis*, is dated 1557. Soon afterwards the Breviaries of other churches began, for convenience sake, to be printed in four volumes, divided into "Pars Hiemalis," "Verna," "Æstiva," and "Autumnalis."[36] But the Breviaries of the English Church never exceeded two volumes: the *Hiemalis* and *Estivalis*. If in one, always, if I mistake not, in

[36] In each of these parts, and so also of the Sarum Breviaries if in two volumes, are repeated the Psalter, the Canon if included, the Commune Sanctorum, &c. Indeed otherwise, the separate volumes would be useless.

folio: in two, they ranged from small folio, through 4to. and 8vo. sizes, to the duodecimo. I speak of them as we now would, not of their signatures, which commonly ran in eights.

Here, as I am upon the *size* of the Breviary, seems to be the proper place to speak of the "Portiforium:" with its various English names, of Porteau, Portuary, Portuis, Portuasse, Porthoos, and Portfory. There can be no doubt that the printed Breviary in folio of the Use of Sarum is of the highest rarity. Such books naturally would be so: they were intended for the public use of churches, and in almost every case having been purchased by them, would have been less likely to escape the severe edicts which so frequently were aimed not merely at their mutilation, but total destruction. Neither Herbert nor Gough mentions an edition in folio, and therefore we must conclude knew not of the existence of any one. This might account somewhat for the error of the latter, where he says, that the Portiforium "like the Breviary, was a commodious *portable* abridgment of the service." Such certainly are all the editions less than the folio, although it must be remembered that those in small folio (so-called) or thick 4to. are sufficiently bulky.

But Gough quotes Du Cange, who says nothing of the sort for which he is appealed to. The one lays down that the printed Portiforium was a portable book, the other that it was so called from having perhaps originally been so. He says, "Vocis etymon ab eo quod foras facile portari possit accersendum opinor."[37] Here I fully agree with this very learned

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[37] Glossarium. Verb. *Portiforium.*

writer, and that the word, as time went on, was changed from its original signification, until it came to be nothing more or less than a synonym of Breviary.

Portiforium, or, as sometimes spelt, Portiphorium, appears to have been adopted only in England. At least, in the catalogue of Breviaries given by Zaccaria,[38] in which he says he has added to the already long list compiled by Fabricius,[39] no such title is quoted of any foreign Use. The authorities also of Du Cange are all English: his first, Ingulphus, is remarkable, as it shews that as soon as the name of Breviary is to be found abroad, so early also is the title Portiforium at home.[40] The book is often spoken of in works of the xvth and xvith centuries, is not an unfrequent item[41] in

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[38] Bibl. Ritualis. *Tom.* 1. *p.* 121–134.

[39] Bibliotheca med. et inf. Latinit. *Tom.* 1. *p.* 274.

[40] Ingulphus, Abbot of Croyland, was born A. D. 1030, and died in 1109. His words are, from the *Historia Croylandensis*, "Restituit monasterio nostro—— unum Portiforium de usu nostræ ecclesiæ, et unum Missale, &c."

[41] I think it worth mentioning that in the complete list of service books, once belonging to the royal chapel at Windsor, the word "Breviarium" does not occur: but "Portiforium" five times: among which is, "item unum *magnum* portiphorium, in duobus voluminibus." *Dugdale.* Monasticon. *Vol.* vi. *p.* 1363.

In the Will of Bishop Langley, dated 1436, he gives "Domino Ricardo Corston——unum Portiforium:" soon after, in the same Will, "Thomæ Jobur, clerico—— unum Portiforium parvum." *Catalogi veteres.* (Surtees Society.) *p.* 120. Contrasted with this is the book mentioned in the inventory of the Priory of Durham, anno 1446. "Item unum Portiforium magnum." *Wills and Inventories, p.* 91. And, "Item aliud Portiforium magnum et grossum." *Catalogi veteres, p.* 135.

Here I may mention with gratitude the services which this Society (the *Surtees*) has rendered to every one interested in ritual and liturgical pursuits, by their excellent publications, "The Durham Ritual:" "Rites of Dur-

monastic inventories, and forms a special gift in many ancient wills. As a late authority, let me quote the instance of the unfortunate Queen Mary of Scotland, who, immediately before she was barbarously murdured, whilst the Dean of Peterborough gave the sanction of his presence and was offering up some long extempore prayer, which he thought suited to such an opportunity, "performed her own private devotions, out of her own Portuary, sometimes in the Latin, and sometimes in the English tongue.[42]

I have given a table of the contents of a Salisbury Breviary in the preface to the English Prymer, in this work: and I think it only necessary here to add, that the Breviaries of the churches of Hereford and York were also printed.

In the statute cited above (*p.* xvj.), of Quivil, Bishop of Exeter, are enjoined three service books not mentioned in Winchelsey's constitution: viz. the "venitare," "ymnare," and "collectare." Of these the second only was printed: and I know not whether the others are any where extant in manuscript. In the absence

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ham:" "Catalogi Veteres:" and "Wills and Inventories." The learned editor of the *Catalogues* has not ventured himself to explain what the books are, which occur so often in his volume, but quotes a *History of North Durham*, by the Rev. J. Raine, who has given (it seems) a short account of them there. It is to be lamented that this has been done; for such explanations as the following are worse than useless. They repeat the mischievous errors which I have spoken of already at some length. "*Ordinarium.* The Book of daily or Common Prayer." "*Portifer*, *Portiforium:* a book of the same nature as the Ordinarium above, only of a smaller and more portable size." Preface to *Catalogi Veteres*, *p.* xliv. Such extracts are unworthy of that learned Society, by way of illustrating really useful compilations.

[42] *Gunton.* Hist. of Peterborough, *p.* 76.

therefore of actual copies of these books, to some extent we must have recourse to conjecture. Du Cange quotes the synod of Exeter,[43] which is the only authority he gives, and explains the "Venitare" to be, "Liber ecclesiasticus, in quo descriptus psalmus cum notis musicis, *Venite exultemus Domino*, &c. quo Matutini incipiuntur." There can be little doubt that the Invitatories were in this book, and I cannot but think that other parts of the canonical Hours might occasionally have been written in the same volume, which nevertheless continued to retain its early name: in the same way as in the antiphoner and the Gradual were respectively much more than the antiphons, strictly so called, and the graduals. Had it not occurred in a statute providing for the service of parish-churches, but in a list of books belonging to or used by some great religious establishment, we might at once have settled the Venitare to have been what Du Cange explains it, and nothing more: for we know that monasteries and cathedrals, for the greater splendour of their services,

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[43] About fifty years after Bishop Quivil's time, we are indebted to the same diocese of Exeter for another example of a Venitare or Venitarium. It occurs in the Statutes of Bishop Grandisson for S. Mary Ottery. "In inceptione vero ultimæ pulsationis ad matutinas, quando de nocte dicuntur, unus de clericis ecclesiæ unam candelam in sconsa vel boetta accensam ponat super gradum chori cum libro Venitario, ita quod ante inceptionem invitatorii lumen sit ibi semper paratum unde possint accendi aliæ etiam candelæ pro choro." *Oliver*. Monast. Exon. *p*. 273.

It is a proof of the very unfrequent occurrence of the title *Venitare*, that the learned editor of the Exeter Monasticon, than whom few men now living have read and examined more documents written in or relating to the middle ages, has inserted in his copy of this Statute, a conjectural and unnecessary emendation; "(invitatorio?)"

divided the office, whether of the Hours or of the Mass, among very many volumes. But such would have been impossible, if not ridiculous almost, in small parish-churches.

Again, it would have been possible that by the Venitare the Antiphoner under the name of one of its constituent parts might be meant: but the Antiphoner is ordered also in the same statute. From an instance, among the very rare ones which remain, of a Venitare in actual use, it is certain that other parts of the service were joined with it: this is among the books which, in K. Edward the first's reign, were in the church of S. Faith, beneath S. Paul's: and although called a Venitare, it began with the legend of S. Faith, and contained also a hymnal.[44]

For one reason, I am under the same difficulty in explaining the "Collectare:" viz. that it has not been printed, and I do not remember to have seen such a book in MS. I mean a copy about which there can be no doubt. For example, in the library of the British Museum[45] is a volume, the first part of which is a Martyrology (I believe of Sarum Use): and the second contains a large number of collects of Matins,

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[44] *Dugdale.* Hist. of S. Paul's, *p.* 233. *Edit.* 1658. It is just possible, I merely would suggest it, that a most noble MS. in the library of St. John's College, Cambridge, is a *Venitare:* it contains (as appears from a very hasty examination which I was enabled to make) the Invitatories, some Responses, &c. of certain offices, fully noted. It is at least to be admired for its great size: every letter is three quarters of an inch in length, and the initial, seven inches.

[45] *Bibl. Reg.* MS. 2. A. xiij. The *Harleian* MS. 2961, contains a great number of collects, but also antiphons and capitula. At the end some hymns. Altogether, more miscellaneous. It is very early, of the x th cent.

Vespers and the Hours, followed by those of the Mass. This at least answers to what I shall presently prove might have been the character of the book: because, whether this particular copy be a Collectare or not, we can arrive much nearer certainty with respect to its contents, than we are able with the Venitare. It was also called Collecteria, Collectarius, or Collectarium, Collectorium, Collectaneum, and Collecta. Du Cange defines it to be "Liber ecclesiasticus, in quo *Collectæ* ad quævis officia dicendæ continentur."[46] He refers for his authority to a chapter in the Cluniac Consuetudinary, where it is said, "In privatis autem noctibus habentur in Collectaneo hæ collectæ quæ dicendæ sunt ad Nocturnos, et Laudes, &c."

But we must not limit the contents of this book to the collects of those offices only which were said at the canonical Hours: whether the collects of the occasional offices, such as of baptism, or extreme unction, &c. were included or not, or meant to be so in the Exeter statute, certainly in some copies the collects of the liturgy were. When Zaccaria wrote, there was preserved in the Benedictine library at Cologne a very ancient book, of which the title was, "In Christi nomine incipit Collectarius compendiose digestus, cum capitulis per singulas horas congrue dicendis, totius anni circulo immutabili divinitatis lege volvendo."[47] The "per singulas horas" would at first sight support the limit of Du Cange: but Zaccaria continues, "Ex

[46] Glossarium. Verb. *Collectaneum.*

[47] Bibl. Ritualis. *Tom.* 1. 103. He mentions also another MS. upon vellum, preserved in the treasury of the great church at Palermo. It is much to be wished he had given us an accurate account of it.

hoc enim vero codice collectas antiquas, quæ non exstant in Breviariis et *Missalibus* passim, selegit Schultingius, edidítque." Thomasius has published an Orationale,[48] which Zaccaria quotes thus, "Vetus orationale etiam Thomasius vulgavit." And had it been so, I think from the similarity of the name and the probable contents of the Collectare, we might have considered it to be the same book. We should have in support of this conclusion, a "liber orationum" which belonged, in the year 1245, to the church of Peterborough, "ad magnum altare;" and which must have been a service-book, and not a compilation of private prayers.[49] But the Orationale of Thomasius is but a collection made by himself (and a most admirable one) of collects and prayers from various ancient sources, such as the Sacramentaries of Gregory and Gelasius, or MSS. in the Vatican, and other places, or the Ordo Romanus.[50]

The Collectare seems to have been a favourite book in England. It occurs among the books which abbot Paul gave A.D. 1080, to the abbey of S. Alban:[51] again

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48 Opera. *Tom.* 2. *p.* 435.

49 *Gunton.* History of Peterborough. *p.* 33.

50 The same must be said of the *Preces Ecclesiasticæ* compiled by Cassander. *Opera. p.* 301–448.

Nor do I agree with Dr. Lingard in calling the Durham Ritual, except the first part of it, a Collectare. (Anglo-Saxon. Hist. *Vol.* 2. *p.* 359, &c.) It would easily settle the question, to set down every book with collects for a Collectare: and as he himself acknowledges, that volume might as rightly be named a Capitulare. I would not change the title of the Durham Ritual: for, heterogeneous as its contents are, there are many offices in it strictly belonging to the Ritual, properly so called; and no other name can be so fitly given to it.

51 Matt. Paris. *p.* 1003.

the same writer (Matthew Paris) tells us, that abbot Geoffrey about fifty years after gave another Collectarium.[52] In the reign of Richard the second there was "unum Collectare novum" among the service books of S. George's chapel at Windsor.[53] In the year 1290 there were more than one in the cathedral of S. Paul's.[54] A. D. 1295, three "Collectaria" were in the choir of Leicester abbey.[55] Hulne abbey, in Northumberland, possessed two "Collectoria."[56] It is a frequent item in the inventories of the *Registrum S. Osmundi*: and is referred to in the Ordinale of Bishop Grandisson, *fol.* 18, among the proceedings to be observed in Chapter. "Et cæteræ preces quæ sequuntur in Collectario." But not to heap up examples, we can trace it from the time of Leofric, Bishop of Exeter, who gave a Collectaneum to his cathedral,[57] down to the days when inventories were taken for quite another purpose in the plundering reign of K. Henry the eighth: one of which tells us that there was a "colett bok with bosses" in the monastery of S. Frideswide.[58]

The third book in the statute of Bishop Quivil is the "ymnare," or as it was commonly called in later days, the "Hymnarium," or Hymnal. I have already spoken of this book as included in several editions of the psalter, but there are also separate Hymnals, which contain the full notation. In these books the hymns are arranged in the order of the days upon which they would occur, in the offices of the canonical hours.

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52 Matt. Paris. *p.* 1013.

53 *Dugdale.* Monasticon. *Vol.* 6. 1363.

54 History of S. Paul's. *p.* 221.

55 *Nicholl's* Leicestershire. *Vol.* 1. *Pt.* 2. *p.* 101.

56 *Catalogi veteres. p.* 134.

57 Monasticon. *Vol.* 2. 527.

58 Monasticon. *Vol.* 2. 166.

Beginning upon Advent Sunday, and running through the Temporale and Sanctorale, with the Commune Apostolorum, &c. In short, following the arrangement of the Breviary.

In an edition now before me, printed at Cologne in 1525, 4to. there are 122 hymns: and not only are these noted (as I have said) fully, that is, every word, but some which at certain seasons varied in their chant have these variations also given. Thus some are repeated twice, some four times, or six: and there are for one, "Jam lucis orto sidere," no less than twenty-four chants.

The title of two other editions in my possession, of Antwerp, 1541, and of Kingston and Sutton, 1555, both 4to. express well the contents of the volume and the care taken in arranging the music. "¶ Hymnorum cum notis opusculum usui insignis ecclesie Sarum subseruiens: in quo quidem et illud imprimis est obseruatum, ut quælibet syllaba suam participet notam: id sane cum extrema manu curatum, ut singula singulis sibi correspondeant: suisque debitis rite coaptentur locis." On the reverse of the first page is the following short preface. "Quoniam multos in hymnis cantandis videmus jam deficere: istis in locis maxime ubi una clausula id est in uno pede ejusdem metri: habentur plures syllabæ quam in alia, cantantes semibreves in plana musica, id est, plano cantu, sicut in organo foret faciendum, quod est erroneum: dominam id est literam, ancillari: et ancillam id est notam, dominari: quod jam a jure quam ratione est penitus alienum. Ideo ad vitandum hujuscemodi defectus: et ne dissonantia in choro de cætero habeatur: sed ut quælibet syllaba habeat plenam notam exempla subsequentia antiquitus usitata: utiliter ut credimus facientes colle-

gimus: et impressoribus ut in lucem prodirent commisimus."[59]

The hymnal may be considered as among the earliest books of the English Church: and no less necessary to the perfection of her worship than the collects and psalms."[60] It cannot be doubted that S. Augustine, with the breviary and missal recommended by S. Gregory, introduced also the hymnal then used at Rome. There have been many collections made not only of the more ancient, but of those which were composed by pious members and fathers of the Church in succeeding ages. The earliest to whom hymns with any certainty are attributed is S. Ambrose, and from his time downwards, not forgetting our own Bede, they were continually added. Of these collections, those who wish for information on this important subject should especially consult the *Hymnarium*, compiled (from very early sources only) by Cardinal Thomasius:[61] the *Hymni Ecclesiastici*, collected and anno-

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[59] No. 558. of the Lambeth MSS. contains a psalter and hymnal: the latter has at the end, "Explicit ympnarium ecclesie Xti. Cantuariensis." Sm. 8vo.

[60] "Cum hoc in Opusculo Psalmi et Cantica fuerint exhibita, æquum erat et Hymnos non deesse. Apostolus enim docuit, Psalmis, Hymnis, et Canticis spiritualibus nos exerceri." *Thomasius. Tom.* 2. Ad Lectorem. This constant custom of the Catholic Church was only interrupted once for a short season by a canon of the first Council of Braga, by which, for wise reasons springing from the abuse of hymns by the Arians and other heretics, it was forbidden to use any in the Divine Offices, unless they were taken out of Scripture. But they were permitted, when the danger had passed, by the 4th of Toledo; and by the 8th Council of Toledo, A. D. 653, no one was to be ordained unless he knew the Psalter, Canticles, and daily Hymns. Vide *Merati*. Notes to *Gavantus*. Thesaurus. *Tom.* 2. *p.* 117.

[61] Opera. *Tom.* 2.

tated by Cassander:[62] the *Hymni*, added by Guyet to his Heortologia;[63] these contain the more modern hymns also: the *Elucidatorium* of Clichtoveus,[64] and a modern commentary and most full collection, lately published in two volumes, the *Thesaurus Hymnologicus*, by Herm. Daniel.[65] After a comparison of a table of the hymns contained in the Sarum Hymnal, which I give below,[66] with those included and explained in the

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62 Opera. *p*. 149. 301.

63 *P*. 507.

64 A very rare work: of which the title fully expresses the nature and value of its contents. "Elucidatorium ecclesiasticum ad officium ecclesiæ pertinentia plane exponens, et quatuor libros complectens. Primus, Hymnos de tempore et sanctis adjecta explanatione declarat. Secundus, nonnulla Cantica ecclesiastica, Antiphonas et Responsoria, una cum benedictionibus candelarum, cerei Paschalis, et fontium, familiariter explanat. Tertius, ea quæ ad Missæ pertinent officium, breviter explicat. Quartus, Prosas—elucidat." Paris. 1558. Fol.

65 This author says of Clichtoveus, "quum breviariis Italis, Gallicis et Hungaricis usus sit, opus ejus summo loco est habendum. Multus quidem est in annotationibus, sed non paucæ earum utiles sunt." Of Thomasius. "Hic liber in Germania satis rarus est, sed eo carere nullo pacto potest hymnorum sacrorum editor."

66 "Tabula Hymnorum, ad usum Sarum." The hymns which are in Italic are not in the very copious volumes of Herman Daniel: who seems to have examined the collections carefully of other compilers. He refers to a little book, lately published at Oxford, "Hymni Ecclesiæ," as furnishing him with some Salisbury and York hymns: but this is a mere selection, and it is possible that Daniel was not aware of any hymnal of the English Church, or, if so, could not obtain a copy to refer to. I should think the former, as he says of the Oxford book, "exoptatissimi erant hymni qui ex brev. Sar. et Ebor. desumpti sunt." An edition of the Salisbury and York hymns would be a desirable book.

"A solis ortus cardine.
A patre unigenitus.
Andrea pie sanctorum.
Ales diei nuncius.
Aurora jam spargit polum.
Audi benigne conditor.
Aurora lucis rutilat.

works specified above, the student will scarcely need more information.

I shall only add further an important letter of Archbishop Cranmer to K. Henry. He had been directed

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Ad cœnam agni providi.
Adesto sancta Trinitas.
Angulare fundamentum.
Ave maris stella.
Antra deserti teneris.
Aurea luce et decore.
Annue Christe sæculorum.
Ave mater Anna plena.
Bina cœlestis aulæ.
Beata nobis gaudia.
Bartholomæe cœli sidus.
Beate Symon et Thadæe.
Conditor alme siderum.
Christe redemptor omnium.
Consors paterni luminis.
Cœli Deus sanctissime.
Christe qui lux es.
Clarum decus jejunii.
Cultor Dei memento.
Crux fidelis inter omnes.
Chorus novæ Hierusalem.
Christe sanctorum decus.
Christe redemptor omnium.
Cœlestis formam gloriæ.
Collaudemus Magdalenæ.
Christi miles gloriosus.
Claro paschali gaudio.
Deus creator omnium.
Deus tuorum militum.
Doctor egregie Paule.
Æterne rerum conditor.
Ecce jam noctis tenuatur.
Æterna cœli gloria.
Ex more docti mystico.
Ecce tempus idoneum.
Æterne rex altissime.
Exultet cœlum laudibus.
Exultet cor præcordiis.
Æstimavit hortulanum.
Festum matris gloriosæ.
Felix Anna præ aliis.
Hostis Herodes impie.
Jam lucis orto sidere.
Immense cœli conditor.
Jesu quadragenariæ.
Jesu salvator sæculi.
Jesu nostra redemptio.
Jam Christus astra ascenderat.
Jesu salvator sæculi.
Iste confessor Domini.
Jesu redemptor omnium.
Impleta gaudent viscera.
Jesu corona virginum.
Jesu dulcis memoria.
Jesu auctor clementiæ.
In Annæ puerperio.
Jam bone pastor Petre.
Impleta sunt quæ concinit.
Lucis creator optime.
Lux ecce surgit aurea.
Lustra sex quæ jam peracta.
Lætabundus exultet fidelis.
Magnæ Deus potentiæ.
Martyr Dei qui unicum.
Mundi salus affutura.
Matthia juste duodeno.
Nocte surgentes.
Nunc sancte nobis Spiritus.
Nox et tenebræ et nubila.
Nox atra rerum contigit.

to draw up in English certain processions, to be used upon festival days: and in giving an account of his doings he adds, "if your grace command some devout and solemn note to be made thereunto, I trust it will much excitate and stir the minds of all men unto devotion and godliness: but in mine opinion, the song that shall be made thereunto would not be full of notes, but as near as may be, for every syllable a note: so that it may be sung distinctly and devoutly, as be in the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, and all the Psalms and Versicles; and in the Mass *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the

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O Pater sancte mitis.
O lux beata Trinitas.
O gloriosa femina.
O quam glorifica luce.
O sator rerum reparator ævi.
O nata lux de lumine.
O Thoma Christi perlustrator.
O nimis felix meriti.
O salutaris fulgens stella.
O Maria noli flere.
Primo dierum omnium.
Plasmator hominum Deus.
Pange lingua gloriosi prælium.
Pange lingua gloriosi corporis.
Quod chorus vatum.
Quem terra, pontus.
Rector potens verax.
Rerum Deus tenax vigor.
Rerum creator optime.
Rex gloriose martyrum.
Salvator mundi.
Sancte Dei pretiose.
Somno refectis artubus.
Splendor paternæ gloriæ.
Summæ Deus clementiæ.
Summi largitor præmii.
Sermone blando angelus.
Sanctorum meritis.
Sacris solemniis.
Te lucis ante terminum.
Telluris ingens conditor.
Tu Trinitatis unitas.
Tu Christe nostrum gaudium.
Tibi Christe splendor.
Tristes erant Apostoli.
Vox clara ecce intonat.
Verbum supernum prodiens; a Patre.
Veni redemptor gentium.
Vexilla regis prodeunt.
Veni Creator Spiritus mentes.
Urbs beata Hierusalem.
Ut queant laxis.
Virginis proles opifex.
Verbum supernum prodiens: nec Patris.

Pater noster and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note as I think, is sober and distinct enough: wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless they that be cunning in singing, can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song."[67] Three dates, adds the editor, are given to this letter, 1543, 1544, 1545. Of which the second is, in his opinion, the most probable. Barely five years after, Merbecke, under the Archbishop's patronage, published the Common Prayer Book noted.

Yet must I say a few words upon a book of which more than one edition was printed: viz. the *Expositio Hymnorum*. I have a copy before me printed by Wynkyn de Worde in 1517, 4to. of which the title is "Expositio hymnorum totius anni secundum usum Sarum, diligentissime recognitorum, multis elucidationibus aucta." Gough classes this among the service books, which is one reason I should notice it, but he is wrong, for it is not so: and he manages to throw in an insinuation,[68] as if the clergy of the day required such a book to comprehend the Latin which they sung, which is another and stronger reason why I cannot pass it by. We must remember, by way of excuse for him, that Gough wrote when no opportunity was to be lost of sneering at and maligning the "dark ages," among which the xvth and part of the xvith centuries were not forgotten: indeed few authors would

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[67] Cranmer's Remains. *Vol.* 1. 315. *Collier. Vol.* 2. 206.

[68] See above, *p.* xi.

have been tolerated, who upon such a subject omitted this sort of spice to season their absurdities. The *Expositio* has no reference to the clergy, and is merely a school book: written to supply a deficiency which was not much thought of in the schools of the enlightened eighteenth century, viz. religious ignorance.[69]

The following is a specimen of the contents. The first verse of a noble hymn which used to be sung at matins. "Ales diei nuntius; lucem propinquam præcipit: nos excitator mentium: jam Christus ad vitam vocat." "¶ Materia hujus hymni est exhortatio Christi ad nos, ut surgamus vitiis, et adhæreamus virtutibus: et præmittit exemplum de gallo. Sicut enim gallicantus nos excitat vel vocat lucente die, sic Christus excitat mentes nostras et vocat nos per scripturas sacras, prænuntians quod est venturus judicare super justos et injustos. Unde bene dicitur: surgite et vigilate, quia nescitis diem neque horam. &c. ¶ Construe. Ales. i. (*id est*) gallus nuntius diei. præcipit. i. prædicit lucem .i. diem. nobis propinquam Christus excitator mentium: scilicet nostrarum vocat jam nos ad vitam .i. nunc vocat nos ad se."[70]

In the Peterborough catalogue are two entries of a book, of which it is not possible to say, whether it was an *Expositio Hymnorum* as just described, or a com-

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[69] The book has a short preface, in which the writer, after saying that boys should not know more about Æneas and Dido than of the sacred History, adds this commendation of the then masters of English schools. "Vos Anglicani præceptores in primis laudo: qui non sic literas colitis ut religionis obliviscamini."

[70] The *Expositio* of 1517, is certainly one of the most carelessly printed of Wynkyn de Worde's books. The types and appearance are as usual with that printer, excellent: but it is full of typographical errors.

mentary upon them of a higher class, like the *Elucidatorium* of Clichtoveus; I should suppose the latter. This book is the "Hymnarius glosatus."[71] I am scarcely justified perhaps in alluding to it at all, as it was in no sense a service book or ritual; but in this, as in one or two other cases, I have been anxious to notice any thing which would seem to throw light upon the subject.

The "Liber canticorum," ordered in the 21st of the canons of Ælfric cited above, *p.* xv. I have no doubt contained, besides the canticles, the hymns which were then used in the Anglo-Saxon churches. The more modern hymnals did not include the canticles, which were in such cases added to the Psalter: and alone would be quite sufficient in number, especially if noted, to form a volume. They may be seen in the collection by Thomasius, compiled from antient sources.

In the same canon, are the "Liber epistolarum," and "Liber evangeliorum," which have already been spoken of, and will again come before us, under their more common titles of *Epistolare*, and *Evangelistarium*. In Ælfric's time, the missal had not arrived at its complete state, and the separate volumes were necessary for all churches.

The "Passionale" likewise ordered by Ælfric, contained the lections of the sufferings and acts of the saints and martyrs:[72] these were afterwards, as we have seen, included in their proper order in the *Lectionary* or *Legenda* of later ages, though in the time of

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[71] *Gunton.* Hist. Peterborough, *p.* 189. 205.

[72] *Durand.* Rationale. *Lib.* vi. *Cap.* i. 29. "Passionarius est liber continens passiones sanctorum, et legitur in festis martyrum." Compare also *Du Cange.* Glossarium.

which I am now speaking, this latter title seems to have been rather appropriated to the lections from the canonical books. Other names for the Passionale, were *Passionalis*, and *Passionarium:* and Zaccaria[73] mentions some copies still extant in libraries abroad. The same writer in another work,[74] says that it was also called *Sanctorale:* but he gives no example: and I should rather conjecture this latter to have been a sort of "Golden Legend," or "Lives of the Saints."

There were possibly Passionals of another kind in the Anglo-Saxon Church, as there certainly were in later times, which contained only the history of the Passion of our Blessed Lord from the four gospels: but I do not suppose this to have been meant in the Archbishop's canon. Such was that which is described in the supplement to Du Cange, "*Passionaire* appellatur, liber passionem Christi ex evangeliis complectens, in inventar. S. Capel. Paris." And again, there is such an one still preserved in the library of the University of Cambridge; (Hh. 1. 4.) containing the whole history of our B. Saviour's Passion divided into 65 parts or sections, with a short prayer between each, referring to and grounded upon the various details.[75] So, once more, we have apparently both these Passionals included in a copy preserved at Messana, described by

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[73] Bibl. Ritualis. *Tom.* 1. *p.* 101.

[74] *Thesaurus Theologicus. Tom.* 1. *p.* 434. A rare and very valuable work.

[75] In the same Library, Ii. 3. 30, has much the character of a *Passionale:* it contains many lives and passions of the saints, divided into lections. In the 13th century, there were in the church at Glastonbury, seven volumes, called "Passionalia Mensalia;" this was no doubt a complete series for the year. See *John Glaston. Chron. Hearn, p.* 436.

Zaccaria: the first volume of which contains the legenda sanctorum for Jan: Feb: and March, to which are added "Lamentationes, et lectiones in cœna Domini, in parasceve, et sabbato sancto."

The Passional continued to be used in the English Church, and is to be met with frequently in ancient inventories: for example: in St. Paul's, A. D. 1295, there were five.[76]

Ælfric orders also the "Pœnitentiale." This volume gave full directions, and laid down rules, by which the parish-priest was to impose penance suitable to the offence, and admit the penitent to reconciliation. In the early ages this was a book much insisted on, and various Penitentials were drawn up and authorized by the rulers of the Church. Among them, none was more famous than that of Theodore Archbishop of Canterbury, which has been more than once published:[77] and either this, or another known as Archbishop Egbert's of York, was probably the book intended in the canon. This also has been lately republished.[78]

In the British Museum, among the royal MSS.[79] is

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[76] See also the *Surtees Society's* "Catalogi Veteres," *p.* 29, and *p.* 54.

[77] Lately in the 2nd Volume of *Thorpe's* Ancient Laws and Institutes.

[78] *Wilkins.* Concilia. *Tom.* 1. *p* 113. and by *Thorpe. Vol.* 2.

[79] 7. E. 1. This Penitential is stated to have been compiled by Bartholomew, Bishop of Exeter, A.D. 1162. And I am enabled to answer a question in the negative, proposed by the author of the History of Leicestershire. In the valuable catalogue which he has given us in his first volume, of the books which belonged to the Abbey of Leicester, occur no less than ten Penitentials, and among them one of *Bartholomæus.* In a note is "*Query, Brixiensis?* who commented on the Decretals" Certainly, not: the Penitential of

a "Liber pœnitentialis:" of the early part of the xivth century. A short description of this, will not be out of place. It begins: "Nunquam nimis docetur aut scitur quod cum salutis discendio (*sic*. f. dispendio) tacetur et ignoretur. Studeant itaque sacerdotes omnibus innotescere, et mala cum quibus et bona sine quibus nemo salvari potest." It then proceeds to lay down rules, fortified from the fathers and councils: "De malis innotescendis;" "de bonis et malis;" "de fide;" "de spe;" "de pœnitentia;" "de confessione;" &c. "de vigiliis, genuflexionibus, verbere;" &c.: and one of great importance to our present subject, "de sacerdotum sententia." I shall quote a part of this. "Quæ ipsis sacerdotibus necessaria sunt ad discendum: j. liber sacramentorum: lectionarius: baptisterium: compotus: canon: pœnitentiale: psalterium: omeliæ per circulum anni dominicis diebus et singulis festivitatibus aptæ. Ex quibus omnibus si unum defuerit,

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Bishop Bartholomew is the one intended.

This Penitential particularly was a favourite compilation after his time. Two copies are mentioned in the Peterborough Catalogue. *Gunton*, *p.* 179 and 183. The first of these is entered, "Liber penitential sive *Pastorale* magistri Bartholomæi Exon. Episcopi." And this title Pastorale so applied, will induce us to hesitate before we decide that other books so called in England during the xiij th and xiv th Centuries, were not Penitentials. For example, in the same Catalogue, *p.* 199, we have "Liber Pastorale a Magistro I. de Deo compositus." Any doubt as to this appears to be cleared by another copy which occurs soon after: "Pastorale Magistri I. de Deo: Tractatus de Confessionibus." *P.* 210. Joining the fact of Bishop Bartholomew's Pastorale, which undoubtedly was a Penitential, with this other book, bound up with a treatise on confessions; I think that there is sufficient evidence to prove that in England by the *Pastorale*, was meant the Penitential, and not (as we have seen above was the case abroad) the Manual.

sacerdotis nomen vix in eo constabit: quia valde periculosæ sunt minæ evangelicæ quibus dicuntur, Si cæcus cæco ducatum præstet, ambo in foveam cadunt." After this come, "De vita et scientia sacerdotum;" "De levibus peccatis et eorum pœnitentia," &c.: and the various kinds of crime, homicide, parricide, and other murders: adultery, incest, and fornication: theft, &c. &c. The chief authorities by which the sentences or rules are supported, are the Nicene council, Bede, Theodore's penitential, the Roman penitential, S. Gregory, and other popes: S. Augustin, S. Isidore: and many later councils.

The use of the Penitential is well expressed by Morinus, as quoted by Du Cange. "Interrogato confitente, confessor statim promebat librum suum pœnitentialem, quæsitoque in eo delicto, locum ei ostendebat, ut videret ipse agnosceretque, legitimam sibi imponi pœnitentiam." But its chief and primary intention was, that penance should be imposed according to its regulations, and not solely at the discretion of the individual confessor: hence was it commanded in the capitular of Charlemagne, that every priest should be well taught and thoroughly know his penitential.[80] And the vith canon of the council of Cloveshoo, A.D. 747, forbids any man to be ordained priest, who has not such, amongst his other learning; for how, it asks, can one discreetly enjoin penance to others, unless he has previously applied himself to the study?[81] Lastly, I shall

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80 *Du Cange.* Glossarium.

81 *Wilkins.* Concilia. *Tom.* 1. *p.* 95. *Johnson.* Eccles. Laws. *Vol.* 1. A.D. 747. The words of the text are "peccantibus discretionem pœnitentiæ indicare:" and Johnson jumps to a most unfounded and curious conclusion, which we should scarcely have expected from so excellent a writer.

quote Bede who, directing the priest, thus explains the necessity of the penitential: "Præparet sibi pœnitentialem, qui hoc ordine secundum auctoritatem canonum ordinatur, ut discretiones omnium causarum investiget primitus, sine quibus rectum judicium non potest stare."[82]

There is one other book ordered by Ælfric, the "Numerale," which I suppose (so ordered) to have been a calendar:[83] and probably it contained also full directions and rules for finding the movable feasts, &c. The word is not noticed either by Du Cange, or Carpentier: nor does Zaccaria seem to have been aware of any such volume used by the western Church, or indeed of its name. The Numerale is one of the books which we find to have belonged to an abbot of Peterborough, A. D. 1215.[84]

"Here you see," he says in a note, "for what purpose men in this age confessed their sins to the Priest, viz. because he alone knew what penance was to be enjoined for every sort and degree of sin, not in order to obtain absolution." He adds, "*Petit's Collections*, published with Theodore's Penitential, are full of proof, as to this point." But no references even are given; much less proofs: which, with all submission, I believe would be impossible.

[82] *Beda.* De Remediis Pecc. *Cap.* 1. Much information may be found in *Morinus* in his Preface to the Penitentials, and an admirable abstract of authorities in *Van Espen. Jus Ecc. Univ.* Part ii. Sect. 1. Tit. vj The following is cited by the latter. "Formula visitationis Episcopalis interrogare jubet: 'Si habeat Pœnitentiale Romanum, vel a Theodoro Episcopo, vel a Venerabili Presbytero Beda editum, et secundum quod ibi scriptum est, interroget confitentem, et confesso pœnitentiam imponat.'" *Regino.* De Eccles. Disciplinis. *Lib.* 1. 95. (*p.* 17.)

[83] *Johnson* in his translation, seems so certain of the fact, that not only does he translate *Numerale,* "the Kalendar," but without the least note or notice of a difficulty. *Eccles. Laws, vol.* 1. A. D. 958.

[84] *Gunton.* Hist. of Peterborough, *p.* 29.

On the other hand, against the supposition that it was a calendar, I am bound to add, that a book with this title, "Incipit *Numerale* Willĩ de Montibus," is among the manuscripts of S. Peter's college, Cambridge. It begins: "Ingredientibus autem theologicam quædam compendiosa prælibanda sunt, ut competentius ad altiora fiat progressus." It goes on briefly to explain in a numerical or tabular form certain theological dogmas, and solving objections which might be raised against them. For example: *One* God, one faith, one church, one baptism:—*Two* things necessary to every priest, a good life, and knowledge:—*Three* virtues:—*Four* horns of the altar in the Apocalypse:—up to, *Twelve* articles of the faith, twelve hours of the day. &c. I leave it to the reader to decide whether such was the book intended by the Archbishop. I think not.[85]

CHAPTER VII.

THE extract which I gave above *p.* xvij. from the preface to the Portiforium of 1544, forbids any one without licence to print a service-book, which it is somewhat surprising is not ordered in either of the canons or constitutions: viz. the Processional or "Processionale." I am at a loss to guess with which of the other books it could have been included, nor do I remember any manuscript either missal, manual, an-

[85] This book was sometimes called *Numeriale,* if we may trust the correctness in this instance of the Peterborough Catalogue. *Gunton. Hist. p.* 205.

tiphoner or hymnal,[86] in which the rubrics and offices of processions are entirely contained. I say entirely, for certain portions, in order to make sense of the whole and connect one service book with another, are given: but for the remainder we are referred to the Processional by name, with the common formula, "ut patet in processionali." Yet this book would seem to have been as much the business of the parishioners to provide, as the rest. And indeed that it was so, we may conclude from an inventory of a church at Glastonbury, A.D. 1421, which among the rest, specifies ".j. processional." [87]

The omission, if omission it is, is the more extraordinary, because the constitutions of Winchelsey, and Peckham, and Archbishop Gray, all order a processional cross, (Crux processionalis) to be furnished by the parish. And processions were not only to be used on the accustomed days, but certain others were from time to time appointed for special purposes, and litanies to be said, to propitiate the mercy and goodness of God. As, for example, in the constitutions of Othobon, A.D. 1248:[88] by Archbishops Raynold and Islip, 1321, and 1349, and again by Archbishop Bouchier, in 1454.[89]

Again, the Processionale, or Processionarium, was

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[86] We should rather suppose it would be joined with the *Manual* or *Sacerdotale*, as described above. But in the MS. inventory of Exeter Cathedral, A.D. 1506, is "Item parvum missale in processionibus celebrandis."

[87] *Warner.* Hist. of Glastonbury. Appendix, xcix. The only useful part of this meagre and silly performance.

[88] *Wilkins.* Concilia. *Tom.* 2. *p.* 14.

[89] *Wilkins.* Concilia. *Tom.* 2. *p.* 507, and *p.* 752. *Tom.* 3. *p.* 572.

a well-known book, and we find it often in the old inventories. In 1274, a Processional was among the books of an abbot of Peterborough: of other abbots, in 1299, and 1400.[90] In the inventory taken in Rich. 2nd's reign of the royal chapel at Windsor, are marked "xj processionalia:"[91] in the church of S. Frideswides monastery, when it was suppressed, were "13 processioners;"[92] in the parish church of S. Andrew, Heybridge, in Essex, at the beginning of the 16th century, were "2 prossessyonerse:"[93] of S. Mary Hill, London, in the year 1493, at least "viij processionaryes."[94] And it was a required service-book also in nunneries, as appears from a return made of the moveable property of Kilburn, a part of the "Chirche stuff" of which were "four processions in parchment and one on paper."[95]

One of the statutes of the church of S. Mary Ottery, in Devon, shews us the necessity which existed of this book: and the care taken by the founder that the clergy should always be supplied. "33. Item statuimus quod quilibet canonicus residens et quilibet vicarius habeat per se unum processionale, ne in eundo et cantando mutuo impediantur vel se extransverso inordinate conjungant. Quæ processionalia remaneant semper successoribus uniuscujusque."[96]

But to pass on to the contents of the Processionale.

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[90] *Gunton.* Hist. of Peterborough, *p.* 39. *p.* 49.

[91] *Dugdale.* Monasticon. *Vol.* vi. *p.* 1362.

[92] *Dugdale.* Monasticon. *Vol.* 2. *p.* 166.

[93] *Nichols.* Extracts from Churchwarden's accompts, *p.* 175.

[94] *Nichols.* *P.* 91.

[95] *Dugdale.* Monasticon. *Vol.* 3. *p.* 425.

[96] *Oliver.* Monast. Exon. *p.* 270.

In it were contained all those parts of the service which strictly pertained to the procession: whether in the church, from one part to another, or out of doors upon certain great and solemn occasions. In the copies which I have seen printed, there is no calendar, nor table of contents: but in some, usually at the end, an index of the proses, antiphons, offertories, and responses.[97] At the beginning is the office for the Blessing of water: after which the "preces per Adventum:" followed by the *Temporale* throughout the year. Then comes the "Dedicatio ecclesiæ," and after that, the *Sanctorale*. The order of processions upon extraordinary times, and in seasons of distress, &c. close the volume.

To give some more exact idea of the nature of the Processional, I shall extract the rubrics for Ascension-day. "In die ascensionis Domini ordinetur processio sicut in die paschæ excepto quod hac die vexilla processioni præcedant primo videlicet loco: deinde minor vexillum. Ultimo loco procedat draconis vexillum. Deinde inter subdiaconum et thuribularium duo de secunda forma capsulam reliquiarum simul deferant: qui cappis sericis sint induti. Ipse quoque diaconus in eundo reliquias deferat pro dispositione sacristæ. Præterea hac die procedat processio per ostium chori et ecclesiæ, exiens per ostium occidentale circumeundo extrinsecus totam ecclesiam et atrium, intrando et per portam juxta cœmeterium canonicorum: circumeundo claustrum: et rediet in ecclesiam per idem ostium quo egressa est. Processio tamen prius ordinetur ad gra-

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[97] As in the editions 1544, and 1555, 4to. The Antiphons, Responses, &c. are noted throughout.

dum chori per omnia ut subsequens pictura declarat. ℭ Tres clerici de superiori gradu in medio processionis in cappis sericis dicant prosam sequentem.——Per idem ostium quo egressa est processio regrediatur: usque ad crucem in ecclesia cantando hoc sequens Respons. cantore incipiente hoc modo.—In introitu chori dicatur Resp. ut sequitur."

The reader will observe that some particulars are directed which could only be observed in cathedral churches or monasteries: these of course would be altered and omitted according as necessity obliged in small parishes, in the same way as the corresponding rubrics of the breviary and missal. Occasionally the difference is provided for in the rubric: as at the beginning of the "Preces per Adventum."[98] "ℭ *Quando vero pervenerit processio ante magnam crucem in ecclesia, nisi fieri debeat statio,—statim post antiphonam vertat se sacerdos ad populum, et dicat in lingua materna sic:* Oremus pro ecclesia Anglicana, et pro rege nostro, et archiepiscopis ——— et pro decano, *vel* rectore hujus ecclesiæ, *scilicet in ecclesiis parochialibus.*" &c.

The "subsequens pictura" of the rubric refers to a small wood-cut, of which there are several in some of the editions, representing the exact positions in which the priest and his assistants were to stand or go on in procession. They are distinguished by copes, or if a Bishop, by his mitre; and the banners, and crosses, and thuribles are marked in their respective places.[99]

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[98] This part of the office for Advent is directed to be said on all sundays through the year.

[99] The edition of 1554 though it makes the usual reference to the "subsequens pictura," nevertheless omits the wood-cuts. They are properly given in some other editions, for example, of 1531, and 1558.

The printed Processionals of Sarum or York Use would, in one important respect, vary from the earlier MSS. These latter would frequently contain the particular processions, and the orders and ceremonies to be observed in them, which were made at various times of the year from one church to another, or to various parts of the town. Thus, at Durham, "upon sancte Mark's daie, after Easter, the Prior with the Monncks had a solemne Prossession, and went to the Bowe church with ther Prossession. &c."[1] So also to other churches at other times. It is evident that the printed books could not contain these, neither was it necessary that they should: but those only which were common to the province or the diocese.

Passing by for the present the Prymer, I shall now turn to those books of which no notice is taken in either of the canons or constitutions above, or in the preface to the Portiforium.

First, of the "Pontificale":[2] in which were contained the order of the sacraments and other rites, some of which could only be performed by a Bishop of the Church, and none except by those to whom special license and commission were given. In it also were to be found the rules according to which the rubrics of the other service-books, (as the Missal, the

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[1] *Rites of the Church of Durham. p.* 87. Several such are mentioned in County histories, and illustrations of ancient manners and customs.

[2] This is the book of which early mention is made in the records of the Anglo-Saxon Church. The second canon of the council of Chalcuith A.D. 816, directs: "Ubi ecclesia ædificatur, a propriæ diœcesis episcopo sanctificetur; aqua per semetipsum benedicatur, spargatur, et ita per ordinem compleatur, sicut in libro ministeriali habetur." *Wilkins.* Concilia. *Tom.* I. *p.* 169.

Manual, the Processional,) were to be altered, when a Bishop officiated. These latter were occasionally inserted in those service-books.

The Pontifical of any Church is among the scarcest of its books existing: and this is no less true of those abroad, than at home. After the council of Trent, and the general desire of the time, and the order which was published by Pope Pius vth to bring into one uniform agreement the rites and ceremonies of all Churches which continued in communion with Rome, the Roman pontifical was of course adopted as well as the missal or the breviary. If variations still were observed and allowed in those offices, they would be less likely to be so in the case of the Pontifical: and I do not remember any printed edition except that according to the use of the Church of Rome. Time has not spared the manuscripts which once must have been most considerable in number: they were subject also in many instances to more accidents than the other service-books, for commonly they were not the property of the church, but belonged personally to the Bishop. Hence they would pass into other hands upon death occurring, and in a generation or two be destroyed and forgotten. How few are the copies which are now extant of Pontificals may be seen in Zaccaria:[3] who of the churches of Germany mentions about five only, whilst France very rich furnishes twenty-five. It must be remembered that by

[3] Bibl. Ritualis. *Tom.* 1. 164.—168. More possibly since his time have been discovered. The very learned Dr. Rock tells me, "that he can reckon up nearly sixty, and he much suspects more English ones still exist in the college libraries." I confess I am not so sanguine.

"churches" copies also are meant, and there are no more of the one than there are of the other.

There are said to be very ancient English Pontificals still preserved in libraries abroad: one at Rouen, another in the monastery of Jumieges, and the third, the most famous, of Egbert Archbishop of York, in the library at Paris. From this last Martene has given copious extracts in his laborious work on the antient rites of the Church.

At Bangor is preserved a celebrated manuscript which, though it has been known by more names than one, is the Pontifical according to the Use of that Church. It is not perfect, and has suffered many changes, before it was finally restored to the Dean and Chapter, in 1701. The first Bishop to whom it is known to have belonged, was Anianus, in 1270: probably it passed from Bishop to Bishop, until Richard Ednam gave it to his cathedral in 1485. For two hundred years or so it was missing, up to 1701, when as I have said it was replaced (by Bishop Humphreys) in its proper home.

This volume, by the kindness of the very Reverend the Dean and Chapter of Bangor, as already mentioned in the Preface, is now lying before me: and I shall therefore give some account of it.

The book is a small folio, upon vellum, lately repaired and bound, by the judicious care of the present Dean of Bangor, who is well aware of the great value of the MS: the leaves not foliated, but divided into 33 parts, each part being usually a separate office. Of the original table of contents there is only a very small fragment remaining: but at the beginning is inserted a table of the contents in English, which is stated to have been drawn up by Mr. Endell Tyler. Mr. Tyler

seems to have had a strange idea of the nature of the contents of this Pontifical, as his judgment on it is, at the end of his account of its contents which is full of errors, that it "contains nothing of much value in any point of view: and certainly has nothing to do with the diocese of Bangor, more than with Canterbury or Durham, except that this individual copy of a "Bishop's Manual" *(sic)* belonged to Bishops of Bangor."

I cannot but think that the reader who examines only the extracts which will be made from this MS. in the succeeding pages, will form a more correct estimate: for myself, imperfect and damaged as it is, I consider it to be entitled to a place in the highest class of documents which have been spared to us, of the earlier English Church.

But, being in the book, I shall give, as far as it is correct, Mr. Tyler's table of the contents: if I have been obliged to alter almost every word, except the numbers of the leaves, it has not been for any other reason than necessity.

On the first torn leaf, in a later hand, is a Benediction to be pronounced by the Bishop to the people on Corpus Christi day.

The second fragment is on both sides a part of the Table of contents.

The third until the illumination, has portions of the Litany.

The illumination represents a Bishop with his pastoral staff, not "crosier," in one hand, and the brush in the other. He is in the act of sprinkling holy water on a church which he is about to consecrate. He is attended by priests, and one holding not "the censer" as Mr. Tyler says, but the holy-water bucket.

Then follow, 1st. fragments and four leaves, part of the order of the consecrating of a church.

2. Two leaves. The form of depositing relics and consecrating the altar.

3. Two leaves. The order of the mass at the consecration.

4. Seven leaves. The consecration of an altar without the church.

5. Two leaves. Depositing the relics.

6. Dedication of a churchyard.

7. Nine leaves. Reconciliation of an altar, church, or churchyard.

8. Eleven leaves. The ordination of Ostiarii, Exorcists, Acolyths, Sub-deacons, Deacons, and Priests.

9. Two leaves. The benediction of candles on the day of the purification of the Virgin.

10. Two leaves. The order of admitting to penance.

11. Two leaves. The blessing of palms.

12. Seven leaves. The mass of the Trinity: of the Holy Spirit: and others.

13. Nine leaves. The proper prefaces and order of the mass.

14. Three leaves. Consecration of a cross.

15. Consecration of a bell.

16. Twenty-nine leaves. Proper Episcopal benedictions throughout the year.

17. Consecration of an Archbishop.

18. One leaf. Enthronization of an Archbishop.

19. Seven leaves. Consecration of a Bishop.

20. Four leaves. Consecration of Nuns.

21. One leaf. Consecration of vessels and ornaments of the church.

22. Ten leaves. Solemnities of blessing the oil for extreme unction, for baptism, &c. "in Cœna Domini."

23. Four leaves. Form of Baptism.

24. Two leaves. The reconciliation of penitents: "in cœna Domini."

25. Two leaves. Benediction of a church-chest.

26. Six leaves. Communion of the sick.

27. Four leaves. Burial of the dead.

28. Four leaves. Ordination of an abbot.

29. Three leaves. Benediction of vestments, and ornaments of churches.

30. One leaf. Benediction of bread, &c.

31. Two leaves. Order of marriage.

32. Five leaves. Commendations.

33. Benediction of an image.

At the end of the volume is written, in a contemporary hand, apparently his who wrote the whole, "Iste liber est pontificalis dni. Aniani bangor. epĩ." And below this: "Iste liber est pontificalis Fratris Ricardi Ednam Bangor Epĩ. quē librū pdc̃s Ricardus eps̃ dedit Ecclĩē sue Cathedrali Bangorie Anno dnĩ millesimo quadringintesimo octuagesimo quinto. Et sue Cons. Anno vicesimo primo." Anianus was elected Bishop in the year 1268. On the fly leaf at the end are some entries, letters, and constitutions relating to his time.

In the British Museum are three or four imperfect MS. Pontificals, of various dates; and in the library of the University of Cambridge, an imperfect one, formerly belonging to the cathedral church at Winchester, and another, very fine and perfect, a large folio upon vellum, of Sarum Use, but it has no memorandum by which its former possessors can be traced. This is the manuscript to which such frequent reference

will be made in the following work, and from which several offices are taken, which I have edited: it may justly be considered as one of the most valuable MSS. in existence, relating to the ancient ritual of the Church of England. It is the only perfect Pontifical of Salisbury Use which I have seen, and is on that account alone of inestimable importance.

In the Bodleian library I was not able to find any Pontifical of the English Church. It may be said that the famous missal of Leofric Bishop of Exeter, ought rather to be called a Pontifical; but it is very miscellaneous in its contents, and not limited to episcopal offices, having many which a priest, who is frequently recognised in the rubrics, was fully authorized to perform.

But another English Pontifical, a noble and perfect volume, has escaped the ravages by which so many have been destroyed, and is still preserved in the Exchequer Chamber of the cathedral of Exeter. It belonged (whether originally or not, is impossible to say) to Bishop Lacy, and having been permitted to examine it by the kindness of the Dean and Chapter I shall not hesitate to add a full description of this book.

The Exeter Pontifical is, in size, a small folio, written upon vellum, in a good hand of the latter part of the xivth century. The first leaf is not numbered: afterwards it is regularly foliated to the end, from i. to c.iiij. There is no calendar; the rubrics are in red, and the initials in blue ink. At the beginning, on reverse of the leaf not numbered, is the Table of contents. The Pontifical ends on the middle of the recto of fol. c.iiij., on the reverse of which, in a hand nearly contemporary, is a collect, "Deus, qui Ra-

phaelis."[4] Below this prayer, in a later hand, is the order for admitting a candidate into a religious fraternity, with an English form of obedience and reception.[5] Upon the lower margin of the reverse of fol.

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[4] Bishop Lacy was a great promoter, if not the original author of the services and appointment of a day in honour of the Archangel Raphael. The register of Beauchamp, Bishop of Sarum, cited in the Monasticon, *vol.* 2. *p.* 519, leaves no doubt. "Edmundus Lacy Exon. Episcopus propriam quandam historiam novem lectionum, cum antiphonis, responsoriis —— in unum contextum redegit. Quod officium celebratum fuit in festo S. Raphaelis. 5. Oct." "Eugenius papa historiam S. Raphaelis archangeli ab Edmundo Lacy episcopo Exon. conscriptam Johanni Snetysham cancellario ecclesiæ Exon. examinandam commisit 1443. Ab isto auctoritate papali approbatum est officium —— et decretum est ut festum in singulis ecclesiis ubi illud acceptum fuerit celebraretur." The churches of Sarum and York do not appear to have admitted it. The canonical office is at the end of the 4th vol. (*Pars Autumnalis*) of the Roman Breviary, for the 24th day of October: "Duplex minus, pro omnibus Hispaniarum Regi subjectis." There is no collect or prayer in it the same as, "Deus, qui Raphaelis." A collect is frequently found in the Sarum "Horæ," "*Oratio ad sanctum Raphaelem:*" this again is different, and begins "Auxiliare mihi." *Wilkins* in his Concilia, *Tom.* 3. *p.* 537. cites from Bishop Lacey's Register, the institution, "Institutio festi S. Raphaelis in ecclesia Exon." This settles it to be different from the state and dignity in which it is now fixed in the Breviary of the Church of Rome; and the reader may find the full particulars in *Wilkins*, which are sufficiently important in many respects to repay the trouble of perusal.

[5] The following is the English form. "*Tunc surgens a prostratione osculetur singulos fratres.* So Bretherne. here is my maister. I. N. Whiche of his clene deuocioun that he hath to god, and of a speciall desire to us, askyth for goddis sake to be amitted and receiuid in to oure Bretherreden that he may take parte of the spirituall goodes and preyers, whiche thorof the ȝefte and grace of god ben don a mong us. Plese hit yow, to receiue hym. *Quibus respondentibus. Etiam. Magister ad petendum dicat.* We take yow maister. N. in to oure Bretherdon. grauntyng to yow the spirituall parte takyng

i. is written: "Hunc librum pontificale dederunt Executores bonæ memoriæ Edmundi. lacy. nuper dum vixit, Exoniensis episcopi de bonis Ejusdem. Ecclesiæ Cath. Exon. ibm̄ remansurum quamdiu duraverit ad

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of alle masses. matynes. euensongis. praiours. fastingis. abstinencis. wacchis. laboros, and other good dedis the whiche to the praysing of god buthe don a mong vs and alle oures. Tunc ille admissus se prosternat et cet. ut supra."

This admittance into a participation of all the prayers, &c. of a convent, was not limited to members only: for example, we find in the xvth century a sum of money given to Thetford Priory, "to admit for ever certain persons and souls before named to the fraternity, suffrages, chapter, and whole religion, to be partners of all prayers, vigils, masses, fastings, alms-deeds, and all other suffrages of their religion." *Dugdale.* Monasticon. *Vol.* 5. *p.* 146.

But to return to the forms of admitting a Novice or Brother into a Monastery. These are curious, and but few such are extant. I think it will not be uninteresting to add two more. One, from a MS. formerly belonging to a Priory also in the same Diocese: S. Andrew's, in Cornwall. It contains the ceremonial of reception, and the following English dialogue occurs between the prior, standing in the chapter house surrounded by the brethren, and the novice kneeling before him.

"*Prior.* What desire ye?

Novice. To be mad broder.

P. Ys hit yowr wil & yow hertely desyre to be parte taker of all massis and prayers and almeys dede, done yn holy place, or schall be done here after?

N. Ye.

P. Al so ys hit yowr wille to defende and to manteyne the righte of this holy plas to yowr power, where by God & Synt Androw may be the pesabeler seruyd by yowr worde and godewille, as a trewe broder otghte to do?

N. Ye." *Oliver's* Monasticon Exon. *p.* 36.

A more full form for the candidate is contained in a MS. in the library of the British Museum, which I have extracted and subjoin. *Bibl. Cotton. Nero.* A. 3. *fol.* 131.

"*The fyrst petycion in the colloquium.*

Syr, I besyche yow and alle the convent for the luffe of god, owr Ladye Marye, sant John of baptiste, and alle the hoyle cowrte of hevyne: That ye wolde resaue me, to lyve and dye here emong yow, In the state of a monke, as

laudem dei pro salute anime dicti Edmundi. ita quod nullo modo alienetur a dicta ecclesia cathedrali."

Table of contents.

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prebendarye and seruant vnto alle, to the honor of god, solace to the company, prouffet to the place, and helthe vnto my sowle?

The answer vnto the examinacyon.

Syr, I tryste thurgh the helpe of god and yowr good prayeres to kepe all thes thyngs, whiche ye haue now heyre rehersede.

The fyrst peticyon before the profession.

Syr, I haue beyn heyr now this twelf month nere hand, and lovyde be god, me lyks ryght well, both the order and the company. Whir apon I besyche yow, and all the companye, for the luffe of god, our lady sanct Marye, Sanct John of baptyst, and all the hoyle company of hevyn, that ye wyll resaue me, vnto my professyon, at my twellmonth day, accordyng to my petycyon whych I made, when I were fyrst resavèd heyr emongs yow."

The use of the word "prebendary" in the sense in which it must of course be taken above, I should suppose to be very unusual, and valuable as throwing some light upon its ancient English signification.

Once more: there is a fragment of the form of creating a Prioress of the monastery of Barking, extant in a MS. at Oxford. (MS. Wood. Mus. Ashm. *f.* 30.) "When a prioresse shall bee made, thabbes shall commaunde hyr the Rule, injoining her that shee bee vnto hyr helping, and the points of the Rule to meynteyne Religion. And shee shall set hyr in hyr sete. And than shall come the chaplaine with ensens against hyr. And the abbess and shee shall go before the covent in the qwere. And than shall they go to St. Alburgh, and the convent shall say "levavi": and the pryores shall lye prostrate, and the abbes shall say the preces aforesaid with this oreson: "Oremus. Omnipotens, sempiterne Deus, miserere famulæ tuæ, &c." Than shall the pryores go to the qwere, and the capitall mass shall be, "Spiritus Domini." And the same day shall give pitaunce of good fysh to the covent: and whan shee deye, she meest gyve to the covent. . ." *Cætera desunt.* Vide *Dugdale.* Monasticon. *Vol.* 1. *p.* 437.

Benedictio pomorum.	
——„—— ad omnia quæ volueris.	
——„—— seminis.	l.xxix.
——„—— in area.	
——„—— campanarum.	
——„—— eucharistialis vasculi.	
——„—— thuribuli.	l.xxxj.
——„—— thymiamatis.	
——„—— crucis.	
——„—— imaginis beatæ virginis.	l.xxxiij.
——„—— alterius imaginis.	l.xxxiiij.
——„—— scrinii.	
——„—— baptisterii.	l.xxxv
——„—— domus novæ.	
——„—— navis.	l.xxxvj.
——„—— corporalium.	
——„—— patenæ et calicis.	
——„—— linteaminum altaris.	l.xxxvij.
et omnium vestimentorum ecclesiæ.	
Officium peregrinorum.	l.xxxix.
Ad faciendum cathecumenum.	l.xxx.
Ad faciendum sponsalia.	l.xxxiiij.
Ad sepeliendum mortuos.	l.xxxvij.
Ad degradandum sacerdotes.	c.
Ad restituendum sacerdotes.	c.j.
Ad laudandum Dominum pro miraculo.	c. (*sic*) c.j. *vers.*
Ad suscipiendum regem et reginam.	c.j.
——„—— archiepiscopum.	c.ij.
Orationes quæ dicuntur inthronizatione archiepiscopi.	
Qualiter chrisma conficitur in Ecclesia Sarum.	c.ij.

Ad reconciliandum apostatam a fide. c.iij.
Forma excommunicationis. c.iiij.

Here I must mention a remarkable volume in the Cotton library:[6] it is called in the catalogue "Servitium de omni officio episcopali, concernente chorum:" and this it certainly is: containing those portions only, either noted throughout, or having the intonation at the beginning, (as in the psalms) which would be sung by the choir, on occasions of the Bishop officiating. Some few places of the Pontifical are given, sufficient to connect one part with another; and frequent reference is made to it. Thus: "in dedicatione ecclesiæ omnia præparentur sicut habetur in pontificali."

It is apparent that, as the ritual of the Church of England is at present constituted, her rubrics admitting of no differences of ceremonial between a priest or a Bishop officiating in those ordinances which are common to both, very many of the orders in the above table are not now required. But it is to be wished that her Pontifical had not been reduced to so low a condition as to contain the offices of ordination and those only:[7] joined, as if almost an afterthought, to the book of Common Prayer, and not always accompanying that. We believe it to be a most certain truth, that where there is no Bishop, there can be no Church; and I cannot see what objection could have been made to some not excessive variations in the ceremonial of the Church of England, which would have given addi-

[6] Vespasian. D. 1. A beautiful MS. sm. 8vo. 63 folios.

[7] The Order of Confirmation, following probably the example of the old manuals, was originally inserted in the body of the Book, and has ever since remained there.

tional dignity to those solemn occasions when her Bishops officiate.

In the year 1643, there was "a design in deliberation touching the drawing and digesting of an English Pontifical, to be approved by the convocation, and tendered to his Majesty's confirmation ; which said pontifical was to contain the form and manner of a coronation ; a form to be observed by all Archbishops and Bishops for consecrating churches, churchyards, and chapels ; and a third for reconciling such penitents as had either done open penance, or had revolted from the faith. Which three, together with the form of Confirmation, and that of ordering Bishops, Priests, and Deacons, were to make up the whole body of the book intended. But the troubles of the time growing greater and greater, it was thought expedient to defer the prosecution of it to a fitter conjuncture."[8] This conjuncture has not yet happened : when in good time it does, it would be well also to add other offices for the benediction of holy vestments, and vessels, and Church ornaments and altars, which since the reign of Queen Mary, have continually been blessed by Bishops of the Church of England, and priests to whom licence has been given, but according to no settled, and it may be improper Forms.[9]

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[8] *Heylin.* Cyprianus Anglicus. *p.* 441.

[9] Many instances of such benedictions and consecrations may be seen in the *Hierurgia Anglicana :* a work of great value ; most important in its design, and ably executed.

CHAPTER VIII.

THERE are remaining for our consideration the contents of Service-books, which although complete in themselves, yet were but portions of the larger volumes, which I have already treated of; and were intended for great solemnities, or for the choir, or, as of the orders of baptism and burial, were written or printed separately, to be at hand and useful for frequent occasions. Some of these have been explained above: and I propose, for I see no necessity to the contrary, to be brief in my notice of the rest.

The "Benedictionale" contained the Episcopal benedictions which were said during the canon, anciently by all churches, although now discontinued, according to the Use of the Church of Rome. In the possession of his Grace the Duke of Devonshire is a most magnificent Benedictionale, originally S. Æthelwold's, a contemporary of S. Dunstan, and Bishop of Winchester. This has been excellently edited by Mr. Gage with fac-similes of the illuminations, and published for the society of antiquaries.[10] Another is in the library at Rouen, which has been collated, and the few differences noted, by the same learned editor. This is said to have belonged to Robert Archbishop of Canterbury, A.D. 1052: and is similar in almost all respects, to that of Æthelwold. The Benedictionale is contained in the Exeter pontifical, but the forms are totally dif-

[10] Archæologia. *Vol.* 24.

ferent. The rubric at the beginning is, "Incipiunt benedictiones per anni circulum: editæ a venerabili patre Fratre Johanne de Peccham Archiepiscopo Cant." No. 16, in the contents of the Bangor MS., is also a Benedictionale. In the Cotton library, *Tiberius* B. iij. contains only the Episcopal Benedictions. In the Harleian, No. 2892 is a very noble MS. of the xth century, also a Benedictionale. The "Benedictionale S. Dunstani" was preserved at Glastonbury until, at least, the xiij th century.[11]

The Roman pontifical printed by Junta, Fol. 1520, contains the Episcopal Benedictions, beginning fol. 236. *b.* and running on to the end of the volume: 18 folios. This is an edition therefore which is highly to be prized. It states, however, that the Roman Church no longer (at that time) used them. "*Has autem benedictiones ecclesia Romana non habet in usu: sed in fine missæ dicuntur.* Sit nomen Domini benedictum, &c." But although the custom was so early discontinued according to the Roman Use, it by no means follows, as the editor of Æthelwold's Benedictional has well observed, that it was so in the English Church. It is true that there is no reference to the practice in the printed missals of Sarum or York: but neither is there in manuscript missals which are contemporary with Bishop Lacey's pontifical, so that no conclusion can be drawn from such an omission. The Sarum manuals plainly speak of it: and in its proper place in the canon, though the benedictions themselves are not given. The rubric is "¶ *Deinde si episcopus celebraverit: diaconus ad populum conversus baculum episcopi*

[11] *Hearne.* Johan. Glaston. Chronic. *p.* 443.

in dextera tenens: curvatura baculi ad se conversa dicat hoc modo: Humiliate vos ad benedictionem. *Chorus respondeat:* Deo gratias," &c.[12]

I must not omit, that the "Benedictionale" is occasionally to be understood rather as the pontifical: for example, in the inventory of S. Paul's, A. D. 1295, we find "Benedictionale Willielmi Episcopi annuale, male ligatum; in quo continentur benedictiones abbatum, et consecrationes regum, et qualiter concilium agi debeat, et omnium ordinandi."[13] The three "Benedictionalia" formerly at Durham, were most probably properly so called.[14]

The "Baptismale," or "Baptisterium," unless, as there are instances, used as a title of the ritual or manual, contained the order of Baptism. Under the latter name, it is mentioned in the penitential of which I have given an account above, *p.* cv., as one of the books which every priest was bound to have. I know no copy of a Baptismale, even in MS., of the English Church: but I possess a small volume, containing also the office for blessing water and salt, of which the title is, "Catechuminorum et Benedictionis Salis et Aquæ libellus." This is a foreign Use: "juxta ritum Cenetensis Ecclesiæ." Upon vellum; no printer's name; date, 1546.

The "Cærimoniale" and "Liber Sacrarum Cærimoniarum" are modern books: they contain full directions for the services and ceremonies to be observed when Bishops or the Pope officiate. The prayers are

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[12] I purposely quote from a late edition, *London*, 1554.

[13] *Dugdale.* St. Paul's. *p.* 221.

[14] *Catalogi Veteres. p.* 34. and again, *p.* 111.

not included, only identified by the first few words These are what may be called "Harmonies of rubrics," and are indispensable to the student.

The "Homiliarium" or "Sermonarius" I have already mentioned as forming a part of the Legenda. Du Cange cites from the *Chartularium Virzionense* "Isidorus presbyter ad ecclesiæ Virzionensis ministerium—missalem unum, Omeliarium unum."[15] As a separate volume it occurs among those given to his cathedral by Bishop Leofric: "et unus completus homiliarum codex hyemalis et æstivalis."[16] Again, in the inventory of S. Paul's: "Legenda sive Omelia;" "Item Omelium estivale;" "Item Omelium Sanctorum."[17]

The "Diurnale" contained, says Zaccaria, all the day-hours except matins. But in it was also frequently the whole office of matins, except the lessons and their responses. It occurs among the books of Adam de Boothbie, abbot of Peterborough, A. D. 1330.[18] This is the book which is called the "Journalle"[19] in the statute, 3rd and 4th Edw. VI. Cap. x. In the same statute the "Coucher" immediately precedes, which I have no doubt corresponded to the modern *Vesperale*, or vespers book of the Roman Church.

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[15] Glossarium. Verb. *Omeliarius.*

[16] *Dugdale.* Monasticon. *Vol.* 2. *p.* 528.

[17] *Dugdale.* S. Paul's. *p.* 218.

[18] *Gunton.* Hist. of Peterborough. *p.* 45. and twice at least among the Durham books. Vide *Catalogi veteres*, *p.* 38 and 115.

[19] The term *Journey* to signify a day's work is still in use in Cornwall. Vide *Diurnalis* in Du Cange. "Idem, quod Jugerum: nostris *Journel*, quantum terræ bos per diem arare potest." He does not mention the book, *Diurnale.*

The "Epistolarium" and "Evangelistarium" have been spoken of above: as service books, properly, the one contained the Epistles and the other the Gospels which were appointed for the office of the Holy Communion. Examples from very ancient inventories are cited by Du Cange of both these volumes: and also by Georgius.[20] To these I would add, from Matthew Paris,[21] that abbot Paul gave to the abbey of S. Alban, with other books, "Epistolarium, et librum in quo continentur Evangelia legenda per annum." i. e. an Evangelistarium. Again, from the often-quoted gift of Bishop Leofric, "item duo epistolarum libri."[22] In the Inventory of the Royal Chapel, Windsor: "unum epistolare," "item, textus novus Evangelii," "item, unus liber Evangelii."[23] It is just possible these latter were not strictly Evangelistaria. However, they are certainly in the S. Paul's inventory (not to name others) and Epistolaria also. Five copies of the one, and six of the other. To these we may add the "pystyll boke" of S. Martin Outwich, London.[24] In an ancient inventory of All Souls college, Oxford, we meet with the "Gospelare," immediately succeeding "1 Epistolarium."[25]

Sometimes both the Epistolarium and Evangelisterium were arranged together in one volume: either separately, each by itself, or according to the service of the day. Such was the famous book which once

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[20] De Liturg. Rom. Pontif. *Tom.* 2. Dissert. 2.

[21] *P.* 1003.

[22] *Dugdale.* Monasticon. *Vol.* 2. *p.* 527.

[23] *Dugdale.* Monasticon. *Vol.* 6. *p.* 1362.

[24] *Nichols.* Churchwardens' Accompts. *p.* 272.

[25] *Gutch.* Collectanea Curiosa. *Vol.* 2. No. xv.

belonged to the church of Durham: "also the Gospeller did carrye a marvelous Faire Booke, which had the Epistles and Gospels in it, and did lay it on the altar, the which booke had on the outside of the coveringe the picture of our Saviour Christ, all of silver, of goldsmith's worke, all parcel gilt, very fine to behoulde."[26]

On account of the important note which is added in the MS. catalogue of the manuscripts of the University of Cambridge, by its very learned compiler, I must make mention of two most ancient Greek volumes there preserved: one of which is said to be as early as the 8th century. Speaking of this, he says, "In quo continetur ἐυαγγελιον (sive ut aliis magis placet ἐυαγγελιστεριον) sive Liber, in quo descripta sunt evangelia, non quidem continuata historiæ evangelicæ serie, sed in certa τμηματα seu περικοπας divisa, quæ proprias lectiones constituant, ad usum singulorum dierum, et festivitatum secundum ritum ecclesiæ orientalis." This exactly describes the corresponding book of the Latin Church.[27]

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[26] *Rites of the Church of Durham, p.* 7. See also the *Ancient Liturgy of the Church of England, p.* 117. Note 64. A volume of the same kind is mentioned in the Inventory of the Church of Glasgow, published by the *Maitland Club*. "Item, Epistolare cum Evangeliis, pro magno altari, in volumine magno." *P.* 9.

[27] Among the Royal MSS. in the Museum, 2 B. xij. xiij. are an *Epistolarium* and *Evangelistarium:* of the xvth century. They are fine books, and on the first folio of each is written: "Orate pro bono statu Stephani Jenyns, Militis et Aldermanni Londonensis, et Domine Margarete uxoris sue, dum vixerint: et pro animabus ipsorum cum ab luce migraverint hac: necnon pro anima Willielmi Buck. Qui quidem Stephanus et Margareta librum dederunt istum ecclesie beate Marie de Aldermanbury, ibidem imperpetuum permansurum. Anno Domini 1508, et Anno 24. H. vij.

The "Litaneuticus" contains various litanies. I am not aware of any English instance, unless that may be so called which is thus entered in the *Registrum omnium librorum* of Leicester abbey. "Item, liber de certis collectis, et longa litania."[28] Several were printed abroad. One by Plantin, 1670, 12mo. after the title "Sacræ litaniæ variæ, &c." adds, "Accedit exercitium hebdomadarium, collectore Joanne Wilsono sacerdote Anglo."[29]

Many volumes are extant in MS. as well as printed containing only certain masses: such as the "Missale Episcopale." The following is part of the title of a copy now before me, which requires no further explanation. "Missæ episcopales, pro sacris ordinibus conferendis.——pro Pontifice, privatim, plane, et sine cantu celebraturo: quibus etiam additur, missa feriæ quintæ in cœna Domini: cum consecrationibus oleorum: et aliis cæremoniis eidem missæ congruentibus." Another of the same kind was, the "Speciale," containing the order only of private mass: this is not unfrequent abroad, and a copy is now before me, printed by Junta, in 1504. *Folio.* But I do not remember any example extant of English Use; though I have no hesitation in including it among the ancient service books of the English Church, on the authority of the *Registrum S. Osmundi.* In which among the

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Quo tempore sive Anno, dictus Stephanus Londonie predicte Major fuit. Quibus eternam Deus det luminis claritatem. Amen. N. E. E." Instead of the last words, the Epistolarium has, "Quibus det deus eternam felicitatem. Amen."

[28] *Nicholl's Leicestershire. Vol.* 1. *Pt.* 2. *p.* 101. I may add that the same inventory has, "item, Libri Epistolarum et Evangelistarum festis principalibus."

[29] In my possession.

inventories occurs, *fol.* 73. "Quidam novus liber, continens missas privatas."

There were also, the "Matutinale," of which an instance occurs in Matthew Paris:[30] and more frequently the "Missale," or "Missæ defunctorum," in which were the Offices for the dead, with special prayers for particular occasions. This was also called "Liber Exequialis," and "Officium Defunctorum:" more especially if it contained the *Hours* of the Office for the Dead. The *Harleian* MS. 3166, has the Dirge only; written in a very large and bold character.

Among the Cotton MSS. in the British Museum[31] is a volume formerly belonging to the abbey church of S. Alban: a portion of which relates to and specifies the vestments, &c. which every abbot elect was to be provided with. The only book it mentions is the "Missale mixtum." It is not certain what this was: but I cannot agree with Du Cange. He says, "Missale mixtum, ubi, non fallor, præter ea quæ ad Missam spectant, alia occurrunt;" and refers to "*Mixtum*," where he explains it "Liber, ni fallor, ecclesiasticus," and cites an authority, which appears to throw considerable light upon the question. "Scripsit manu propria libros ecclesiasticos, videlicet duo missalia, duos graduales, duo prosaria, et unum Mixtum." I conclude from this the "Missale Mixtum" to be what

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[30] *P.* 1006. Du Cange mentions a "Matutinalis Liber" which contained the Matin office of the Canonical Hours, but he does not seem to have known of a "*Missale* Matutinale." The same very learned writer notes the "Matutinale *Altare*," "illud minus altare in quo Missa Matutinalis celebratur in Eccles. Cathedralibus." Glossarium. *Verb.* Matutinale.

[31] Claud. E. iv. cit. *Dugdale.* Monasticon. *Vol.* 2. *p.* 236.

was also called *completum* or *plenarium*, as including all the portions of the service: and in the passage just quoted is opposed to the "duo missalia," which did *not* contain also the proses, sequences, psalms, graduals, &c.

The "Canon Missæ," more properly rather the "Ordo Missæ," contained the Canon and the Ordinary only of the mass, unless as occasionally happens in the printed editions, some few preparatory prayers were added, or those to be said at the putting on of the vestments. I possess an edition of this "juxta formam editionis Romanæ," *Salisburgi*: 1728; of which the type is sufficiently large to be read with ease at a distance of twelve or fifteen feet. I need scarcely add it is a folio. No book of this kind is extant according to any English Use, neither probably was it printed: but that it was once not uncommon in manuscript, may be concluded from an old inventory of a chapel, attached to the will of Humphrey de Bohun, Earl of Hereford, date about 1322. In it we find "le canoun de la messe per sei."[32] "The Canon" is ordered in the Penitential of Bishop Bartholomew:[33] and occurs once in the *Registrum S. Osmundi*, among the books of a parish Church.[34]

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[32] This is one of the earliest Wills known. In the inventory are also "ij. Messals. j. legende. ij. auntefiniers. j. porthos. j. sautier glosè en ij. volumes. iij. greieles. j. manuel. j. epistolarie. ij. tropiers. j. sautier ovesques. [?] j. ympner. le canoun de la messe per sei." *Archæological Journal*, *Vol.* ij. *p.* 339. See also, *Catalogi veteres*: Surtees Society. *p.* 38 and 115.

[33] See above, *p.* cv. The reader will observe, that in the same order or direction, the "Liber sacramentorum," is specified immediately before.

[34] *Fol.* 41. And see the Appendix.

The "Offertorium" contained the offertories; and the "Sequentiale" or "Sequentionarium" the sequences of the office of the mass. An "Expositio Sequentiarum totius anni secundum usum Sarum," of the same kind, and intended for the same purpose, as the exposition of the hymns before spoken of, was printed more than once, and the two were often bound together.

The "Octavarium" is an arrangement of portions of the canonical Hours which are to be said within the octaves of feasts. I am not aware of any earlier than the 17th century: the title of one now before me explains itself. "Octavarium Romanum, sive octavæ festorum, lectiones secundi scilicet et tertii nocturni singulis diebus recitandæ infra octavas Sanctorum titularium, &c." In the "Officium Hebdomadæ Sanctæ," are of course the Divine Offices to be said during the Great Week. The "Pontificale" of the same Holy Season has also been arranged and printed.

The "Liber Exorcismorum," which doubtless contained exorcisms, occurs among the books which Matthew Paris tells us Geoffrey de Gorham gave to his abbey of S. Alban.[35] The "Historiale," probably a Lectionary, i. e. of the Sacred Histories, with the proper responses attached, was (says Gunton) in the library of the same abbot of Peterborough, to whom the Numerale belonged, mentioned above.[36]

In the inventory of S. Paul's cathedral are entered "novem Versicularii." These were the same as the "Versarius," which occurs in the ancient catalogue of the books belonging to the cathedral church of Durham,[37]

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[35] *P.* 1013.

[36] *Gunton.* Hist. of Peterborough. *p.* 29.

[37] Catalogi Veteres. *Surtees Society. p.* 8.

and was (as Du Cange says) "Liber ecclesiasticus, continens *Versus*, qui canuntur in ecclesia." Probably also the "Liber, cum versu, G. R. et Alleluya," in the royal chapel of Windsor, was a Versicularius.[38]

Or, this last may have been that which was in use among the Greek Churches: viz. the ἀλληλουιάριον. The Greeks would certainly require their *Alleluyas* to be written in a separate volume, if, as Gerbert tells us, they fill whole pages with one only.[39] I might perhaps have hesitated in admitting such a book among those of the English Church, but I have the authority of the ancient inventory of Ramsay abbey, in which occur "Libri de Alleluyes. viij:" and immediately after, "Libri de Kyries. iiij."[40]

The same important catalogue contains a book called "minus Mariale." This "Mariale" (at least those copies which I have seen) was a mere compilation in verse or prose, in honour of the Blessed Virgin: it did not contain any prayers, and scarcely requires notice. But the "Virginale" was a volume more nearly related to our present subject. In it were prayers to the Virgin Mary, adaptations of psalms, hymns, the five Joys, &c. It happens that in the King's library in the British Museum is a "Virginale" with which is bound up a "Mariale," and between these a collection of prayers, chiefly addressed to the Three Persons of the ever-blessed Trinity. These are in a different hand-

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38 *Dugdale.* Monasticon. *Vol.* 6. *p.* 1363. "G. R." Gradual and Response?

39 De Cantu et Musica sacra. *Tom.* 1. *p.* 408.

40 In the British Museum. *Cotton Rolls.* xi. 16. In the old Glastonbury Catalogue, of the 13th cent. are "ii lib. cum responsor. et Alleluia." *Hearne.* John. Glas. Chron. *p.* 444.

writing, but of about the same date, late in the xivth century.[41] I would guard the reader against confounding these two volumes, the *Mariale* and the *Virginale*: for example, he will find the Cotton MS. *Titus*. A. xxj. called a Mariale in the catalogue: but it exactly corresponds with the Virginale in the king's library, containing, besides various prayers, a litany of the Blessed Virgin at the end. This book is unfortunately imperfect.

I have mentioned above the *Missale Matutinale*: (*p*. cxxxiv.) and in the Peterborough catalogue,[42] we find a sort of corresponding book, which contained an especial office from the Breviary: though I do not mean that it necessarily was a part of the Breviary. This was the "Matutinæ de Cruce." For a further account of this Office of the Cross I must refer the reader to the Notes upon the English Prymer, in

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[41] I think it will not be out of the way to give the rubric with which these devotions begin. "Orationes sive meditationes quæ subscriptæ sunt, quia ad excitandam legentis mentem ad Dei amorem seu ad suimet discussionem editæ sunt, non sunt legendæ in tumultu, sed in quiete, nec cursim et velociter, sed paulatim cum intenta et morosa meditatione. Nec debet intendere lector quamlibet earum totam perlegat, sed quantum sentit sibi, Deo adjuvante, valere ad accendendum affectum orandi, vel quantum illum delectat. Nec necesse habet aliquam semper a principio incipere, sed ubi magis illi placuerit. ¶ Ad hoc enim ipsum paragraphis sunt distinctæ per partes, ut ubi elegerit incipiat, vel desinat, ne prolixitas aut frequens ejusdem loci repetitio generet fastidium, sed potius aliquem inde colligat lector, propter quod factæ sunt, pietatis affectum." (Bibl. Reg. MS. 7. A. vj. fol. 39.) The first prayer begins, "Omnipotens et misericors Pater, et bone Domine, &c."

This is called in a will among those in Rymer's collection, a "Virginal:" "Et unum parvum librum vocatum Virginal, coopertum in blodio panno de auro de Cipre." A. D. 1415. *Tom.* 9. *p*. 276.

[42] *Gunton*. Hist. of Peterborough. *p*. 203.

Vol. 2. In the same Catalogue we have another book, which, whether the first did or not, certainly contained the other Hours as well as Matins. "Matutinæ cum horis de Cruce cum depunctione passionis uniuscujusque horæ."[43]

The "Computus" or "Compotus," was a sort of calendar, or, as Durand says, "scientia certificandi tempus secundum solis et lunæ progressum."[44] This was a kind of knowledge anciently much cultivated among the clergy, and very necessary; to determine the moveable feasts, and particularly of Easter, on which the rest depend. The "Compotus" seldom occurs, even in manuscript as a separate book: very commonly in the sixteenth century it was added, or an abridgment of it, to the manual and missal.[45]

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[43] *Gunton. p.* 219.

[44] *Rationale.* Lib. 8. Cap. 1. *Du Cange* says upon the word: "Compoti notitiam Presbyteris et Clericis adeo necessariam censuerunt veteres, ut Statuta Ecclesiastica seu Episcoporum pro suis diœcesibus, pene omnia, illud iis magna cum sollicitudine ediscendum præscribant." And he cites many authorities on the point. The 92nd of the Episcopal Articles of Enquiry in *Regino Pruniensis*, is, "Si compotum minorem, id est, epactas, concurrentes regulares, terminos paschales, et reliquos sapiat." (i. e. sciat.) *Lib.* 1. *p.* 17.

[45] I must not omit here to speak of a wonderful volume, which Le Brun says was in his time preserved in the Convent of S. James, at Paris. He speaks of it, which it must indeed have been, as a great book, above all price: and continues, "hæc autem in hoc amplo libro continentur. 1. Ordinarium. 2. Collectarium. 3. Psalterium. 4. Lectionarium. 5. Pulpitarium. 6. Epistolarium. 7. Missale minorum Altarium. 8. Martyrologium. 9. Processionarium. 10. Breviarium. 11. Antiphonarium. 12. Graduale. 13. Missale Conventuale. 14. Evangelistarium." *Dissert.* xv. *Artic.* 5. Opera. *Tom.* iv.

Of these the *Pulpitarium* seems open to considerable doubt as to the nature of its contents: I

The "Capitularium" contained the Little Chapters, which were appointed to be read in the several offices of the day hours. I do not remember any examples of this book which I can now refer to, except several in the inventories of the *Registrum S. Osmundi:* which are quite sufficient for the present purpose. These may be seen in the Appendix. It must be remembered that these inventories were made between the years 1220 and 1230: and a writer of the succeeding century explains fully what these Capitula were. He says, "In lectionibus tam majoribus, quæ in vigiliis nocturnis leguntur, quam parvulis, quæ dicuntur ad alias Horas, et Capitula appellantur, laudem Dei agimus et pronunciamus." And again: "Sciendum quod sicut ad

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do not remember to have seen such a title in any other instance or example, and should have supposed it to have been an Homiliarium: but *Du Cange*, who also does not seem to have met with any other authority for its use, than the above of Le Brun, which he cites, thus explains it: "Liber, ut videtur, continens quæ ad *pulpitum* cantantur, vel recitantur." But the reader may probably think that these parts of the Services were already included in some of the other many books in this great volume. The "Missale minorum altarium," was peculiar to the Dominicans; and contained Services from which much supplementary matter was omitted, and therefore only the chief and necessary parts were in them.

It is not impossible, that there might anciently have been some such *ampli libri* in England: at least we have volumes which contain together, two, three, or four separate Service Books: and as if to prove that mere industry was not wanting, there is preserved in the Bodleian Library a huge MS. called the *Vernon MS.* in which are about twenty separate books, though not ecclesiastical: such as Piers Ploughman, and a very long metrical *Lives of the Saints.* There are altogether 412 folios, and three columns on a page as far as *f.* 318. Some account of this "prodigious" volume, as Warton well calls it, is given in a note to his History of English Poetry. *Vol.* 1. *p.* 15.

Vigilias noctis leguntur lectiones magnæ, ita ad Laudes et Vesperas, et ad quinque parvas horas dicuntur parvæ lectiones, sive lectiunculæ, quas sanctus Benedictus in regula sua vocat lectiones."[46] This "Capitularium" must not be confounded with the Capitular before mentioned."[47]

Of the "Tonale" I remember to have heard or seen but one example. Neither Du Cange,[48] Carpentier, Zaccaria, or Spelman mention the name. But among the manuscripts of the Dean and Chapter of Salisbury, bound up with the copy of their Ordinale of Sarum, is the "Tonale." Of which the title is, "Tonale secundum usum Sarum et universalis ecclesiæ." This is imperfect, wanting the end: how much, I cannot say. Neither can I give the reader more than a mere idea of the contents and object of the book, because I am altogether ignorant of music, of musical terms, and practice. As the name would suggest, it is a treatise upon the Tones used in ecclesiastical singing with examples. Each tone has many Differences, and these again more or fewer Variations, according to which the rest of the Psalm or Antiphon, &c. was, if I mistake not, to be sung. The examples are sometimes the conclusion, sometimes the beginning of an Antiphon or Hymn, or Canticle; for instance, the Te Deum, Venite, Magnificat, as the case may be. But

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[46] *Radulp. Tungrensis.* De Canonum observ. Prop. viij. xiij. *Bibl. Patr. Auct. p.* 1111. 1127. Vide *Du Cange.* verb. *Capitulum. Lecticula.*

[47] Above, *p.* liv.

[48] The "Chorale" must not be confounded with the Tonale or the Cantorinus: it is an arrangement or rather a selection, apparently according to the taste of the editor, of certain hymns and antiphons with their notation; nor do I know any corresponding book of English Use.

an extract from nearly the commencement will supply probably a much longer account than I have space to give, even if I understood more of the subject. "Ad primam differentiam primi toni quæ incipit in desolre descendendo in resaut et statim saltat ad desolreut per effaut et postea ab effaut per gesolreut et sine gesolreut ascendit ad alamire: sic, *etc.*" Then follows the example, and immediately after, "secunda variatio."

A book of the same kind, called "Cantorinus," of which a copy is now before me, was printed at Venice in the year 1550, 8vo. The title is, "Cantorinus: ad eorum instructionem, qui cantum ad chorum pertinentem, breviter et quamfacillime discere concupiscunt; et non clericis modo, sed omnibus etiam divino cultui deditis, perquam utilis, et necessarius. In quo facilis modus est additus ad discendam manum; ac tonos psalmorum. *etc.*" This contains at the beginning a short treatise, and the "musical Hand;" both of which are reprinted in the Sacerdotale Rom. 4to. Venet. 1588. After which are various intonations of hymns, antiphons, verses, *etc.* upon the method of the "Tonale ad usum Sarum."[49]

The "Authenticum" seems to have been a book in which the various antiphons and responses were contained as they were to be sung, in their proper order: that is, doubtless, of the particular service or office for which it was arranged. I am not aware of any English example, though very possibly such a book was in use, and the name of it still to be found in old chronicles

[49] We find *Tonarius* in the Glossary: "Liber de tonis seu cantu. Trithemius narrat Aurelianum scripsisse *Tonarium.*" But the *Tonarius* or rather *Tonarium* or *Tonorium* appears more properly to have been a musical instrument, a pitch-pipe.

and records. Du Cange cites three instances of the word, all however from one author, *Guido Discipl. Farfen.* The term occurs also in *Eckhard* de Cas. S. Galli. *Cap.* iv. I am unwilling to pass it by altogether, without a brief remark.

Much more important than those books which I have just spoken of, was the "Martyrologium." This contained for each day in the year the names of those Saints and Martyrs whose deaths or sufferings had been recorded. From the earliest ages of the Church proper officers were appointed to collect all authentic details of the martyrdoms, which, being approved, were entered in books kept for that purpose. But the Roman records, the great storehouse, are supposed to have perished, at least the full accounts, in the Dioletian persecutions, and scarcely more than fragments were preserved.[50] After ages mixed up, if not false, certainly doubtful particulars with the remnants which remained of the true, and it was at length ordered that nothing should be read in the Martyrology, but the name and date of the martyrdom of the Saint.[51] To this was afterwards added a most brief account of the manner of the death: nothing more than "gladio

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[50] Cf. Tract. *Cæsaris Baronii* de Martyr. Romano. Cap. iij. Prefixed to the edition of the Martyrology, Fol. Rom. 1748.

[51] Such seems to have been the practice in the time of S. Gregory. "Nos pene omnium Martyrum, distinctis per dies singulos passionibus, collecta in uno codice nomina habemus, atque quotidianis diebus in eorum veneratione Missarum solemnia agimus: non tamen eodem volumine, quis, qualiter sit passus, indicatur; sed tantum locus et dies passionis ponitur. Unde fit, ut multi ex diversis terris, atque provinciis per dies (ut prædixi), singulos cognoscantur martyrio coronati." *Epist.* 29. Ad Eulogium. *Baronius.* Cap. viij.

percussus," or "per ignem martyrium consummavit," or such like. It was in having these additions, small as they are, that the Martyrology differed from the calendar: which latter contained merely the name of the saint, attached to the particular day, and seldom more than one, for whom a special office was appointed: but the Martyrology on the other hand again often spoke of many, whose "natal days" were one and the same. Another distinction has been laid down: viz. that the calendar varied with various Churches, whilst the Martyrology was common to the whole Church, admitting all martyrs of every age and nation: but this is no more true of one than of the other, especially in England before the alteration of the service books of her Church, which are my proper subject: neither is it exact now that the Roman revised Martyrology has been so generally adopted in her communion, for it is not only allowed but required that Saints especially honoured should be especially named in addition to the universal catalogue, if I may so call it; Martyrs after Martyrs, Confessors after Confessors, each in his own order.[52]

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[52] "Notandum quod licet multi dederint operam ad compilandum martyrologium: tamen tres fuerunt majoris auctoritatis, qui opus hujusmodi tradiderunt. ¶ Primus fuit Ieronimus: cujus operi præmittuntur duæ epistolæ, videlicet duorum episcoporum ad ipsum, et ipsius ad eos: inferius notatæ. ¶ Secundus fuit Beda: cujus operi assignatur secundus prologus, qui sic incipit: *Festivitates.* ¶ Tertius fuit Usuardus: cujus est tertius prologus infra notatus: et ejus opus magis habetur in usu apud multas ecclesias. Quæ etiam ejus operi creduntur aliqua in locis variis addidisse: præcipue de sanctis et festis pertinentibus specialiter ad easdem. Et hujus est Martyrologium subscriptum, quod nos pro majori parte duximus eligendum præ aliis et tenendum." *Harleian MS.* 295. Then follow the Prefaces, occupying three folios. After these the Martyrology.

The time of reading the Martyrology according to the rubric of the present Roman breviary, is daily in choir at prime (of which however it is not a part, but an addition) before the verse "Pretiosa in conspectu Domini." But anciently in England, whatever may have been the practice in parish churches, I believe that the Martyrology was read in the chapter-house of the cathedral or monastery. In the Sarum missals, the first rubric commonly is of the benediction of water and salt: and begins, "Omnibus dominicis post primam et capitulum." It was at this Capitulum, which was held daily after prime, that the Martyrology was read, and the portion which related to any one day, was appointed for the day preceding. I shall first cite as an authority the consuetudinary of the Church of Lichfield, cap. 1. "Pulsata vero Prima, statim dicatur ipsa hora in choro. Qua finita, chorus capitulum intret, et ibi legatur martyrologium. Post sequatur "pretiosa" cum suis orationibus." [53]

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[53] I must here add from the same consuetudinary, so much of the order of the proceedings "in capitulo" as has reference to the Martyrology: which may be compared with the extract, *p.* cxlvij, from the Sarum MS. After *orationibus* in the text, follows: "*Deinde dicatur psalmus*, Deus misereatur nostri, *cum* Gloria Patri, Kyrie eleyson, Christe eleyson, Kyrie eleyson, Pater noster, Et ne nos, Salvos fac servos tuos et ancillas tuas, Ostende nobis, Deus, misericordiam tuam, Mitte eis Domine, Dominus vobiscum, Oremus, Ecclesiæ quæsumus, Domine, preces. *Et in fine orationis*, Et nos famulos tuos ab omni adversitate custodi per Dominum nostrum. *Si non sequatur memoria vel oratio, tunc finiatur cum*, Per Christum Dominum. *Si vero memoria pro vivo sequatur, statim post pronunciationem dicatur psalmus* Levavi *cum* Gloria Patri, Kyrie eleyson, Verba, Salvum fac, Mitte ei, Nihil proficiet, Dominus vobiscum, Oratio, Prætende, Domine, faciem, Per Dominum nostrum, *nisi sequatur oratio. Post cujus pronunciationem dicatur*, De profun-

And another; from an ancient body of statutes, *temp.* Edward I. drawn up for the hospital of S. Leonard, York. "Pulsata vero Prima, ingrediantur omnes chorum: et dicta Prima ingrediantur capitulum, puero turribulario cum tabula præeunte, qui ibidem legat lectionem Martilogii; qua lecta, legat tabulam: postea ebdomadarius dicat *Pretiosa est in conspectu Domini*, &c."[54] Again: the following from the very valuable MS. Ordinale already spoken of (p. xliij) of Bishop Grandisson. At the end of Prime, follows: "Hiis dictis eant clerici in capitulum processionaliter. Et omnibus in locis suis sedentibus—quidam puer de prima forma indutus superpelliceo—paratus ad legendum lectionem de martilogio, absque, *Jube domine:* sed pronunciando primo loco numerum nonarum, iduum, kalendarum, et ætatem lunæ, qualis erit in crastino. Secundum quod dies videbitur exigere. Et finiatur lectio sine *Tu autem.*—Statimque sacerdos post lectionem martilogii, si quis obitus tunc pronuncietur, respondeat, *Anima ejus et animæ omnium fidelium defunctorum per misericordiam Dei in pace requiescant.* Chorus respondeat, *Amen.*" &c.[55]

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dis, Kyrie eleison, Pater noster, Et ne nos, Requiem æternam, A porta, Credo, Dominus vobiscum, Oremus, Deus indulgentiarum. *Si anniversarius dies non fuerit, tunc* Fidelium Deus omnium, *et oratio pro benefactoribus et pro fratribus, finiendo* Per Dominum nostrum Jesum Christum. *Deinde legatur tabula, quæ non legatur nisi in sabbatis, vel in vigiliis duplicium festorum. Quibus peractis sileant omnes, donec dignior persona, quæ in capitulo fuerit, dicat* Benedictus, *et respondeant* Dominus. *Et sic negotia tractentur, quæ in capitulo fuerint tractanda.*" *Wilkins.* Concilia. *Tom.* 1. *p.* 496.

[54] *Dugdale.* Monasticon Anglic. *Vol.* 6. *p.* 610.

[55] *Folio.* xviij. I cannot too strongly recommend to the reader, who wishes to examine further into the history and character of the Martyrology, that of the Cathedral Church of Dublin, which

And lastly the high authority, though the extract may be long, of the Sarum consuetudinary. "*De Ordinatione Clericorum in Capitulo.* Sedent autem in capitulo clerici hoc ordine. Proximus Episcopo a dextris sedet decanus, dehinc cancellarius, deinde archidiaconus Dorset, dehinc archidiaconus Wiltesir, deinde subdecanus: a sinistris autem cantor, thesaurarius, archidiaconus Berkes, alius archidiaconus Wiltes, succentor. Proximi autem ipsis personis sedent canonici Presbyteri, deinde canonici Diaconi, subdiaconi, hinc inde, deinde vicarii, presbyteri, postea cæteri de superiori gradu, vicarii. Deinde canonici de secunda forma: deinde diaconi, subdiaconi, minorum ordinum clerici de eadem forma. Pueri vero, sive fuerint canonici sive non, stent ante alios in area ex utraque parte pulpiti, suo ordine dispositi. In primis, puer quidam legat lectionem de Martirlegio, sine 'Jube domne,' et sine, 'Tu autem, Domine,' in superpelliceo. Finita lectione, obitus si qui fuerint, pronunciet. Sacerdos vero stans post lectorem: si qui pronuncientur obitus, respondeat: 'Animæ eorum et animæ omnium fidelium defunctorum per Dei misericordiam requiescant in pace.' Deinde dicat: 'Pretiosa est in conspectu,' et cætera quæ ad illam horam pertinent. Quibus finitis, puer lector aliam lectionem cum 'Jube domne' incipiat; et eandem cum 'Tu autem, Domine,' finiat. Sacerdos autem, facta benedictione ad lectionem, in loco suo se recipiat. Puer vero, finita lectione, a pulpito descendat, et tabulam legat." [56]

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has been excellently edited from the original by the Rev. J. Crosthwaite, for the Irish Archæological Society: to which a very learned introduction has been written by the Rev. Dr. Todd.

[56] Registrum S. Osmundi. *Fol.* vj.

And here is the proper place to speak of the "Liber Graduum," which was occasionally read in some churches every day together with the martyrology. It is sometimes found bound up at the end of the same volume with the martyrologium. Of which a most noble manuscript of Salisbury Use, (*Harleian* 2785) in the British Museum, is an example. This is lettered *Missal*, but it is a breviary, with a calendar in the middle, and a martyrology, and at the end, the "Gradus." And, again, in the Bodleian, a MS. (*Bodley* 893) is of the same kind: martyrology and "Liber de gradibus." But the rubric prefixed to this last, in the copy just named, so fully explains its contents and the manner in which it was used, that I shall extract it.

"Incipit liber de gradibus virtutum, a Sancto Ambrosio ordinatus, quibus ad cœleste Jerusalem item ad patriam angelorum supernam itinere recte ascenditur ab omni perseverante, et potest legi ad primam post martilogium, itaque quando luna est prima legatur primus gradus scalæ, et sic deinceps. Tamen in ecclesia Sarum legitur Hamo, sed qui illum non habet potest legere gradus scalæ virtutum a sancto Ambrosio compositæ, et sic debent legi: cum luna prima, primus gradus, cum luna secunda, secundus gradus, et sic semper usque ad aliam lunam primam et tunc reincipiatur. Primus gradus.

Primus gradus hujus sanctissimæ scalæ est fides recta cum operibus justitiæ,[57] etc." Although a very

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[57] Another copy of this "Liber de gradibus" which I have examined (*Harleian* MS. 2785), gives a somewhat different order how it was to be read. After *reincipiatur* it continues: "*sic dicens*, Jube domne benedicere. *Sacerdos dicat benedictionem: sed quando chorus regitur, simpliciter:* Ille nos benedicat qui sine fine vivit

uncommon book at present, the "Liber graduum" is not unfrequent in the old catalogues. For instance, it occurs among the Peterborough books.[58]

The Martyrology must not be confounded with a volume, also so called, portions of which were occasionally, if not daily, read at the capitulum: and which more properly was the Necrology, "Necrologium." In this, were written the names of benefactors and illustrious members of the Church, for whom prayers were to be offered or commemorations made. Such was the book which Bede mentions, "Quærant in suis codicibus, in quibus defunctorum est annotata depositio, et invenient illum hac, ut diximus, die raptum esse de sæculo."[59] From what follows, this book seems then to have been called *Annalis*. "Credidit ergo presbyter, ac statim egressus requisivit in Annali suo." &c. The person whose death is intended, was S. Oswald, who afterwards was enrolled in the Martyrology. The Necrologium is that which Ingulph of Croyland means: "Quam sibi concessimus," he says, (speaking of a favour granted by the monastery to one of a class which in those days as in later ones oftener took without asking from the Church) "et nomen ejus et uxoris ejus fratrum nostrorum martyrologio inscribi consensimus."[60] And, again, it

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et regnat. *In festis duplicibus:* Omnipotens Deus sua gratia nos benedicat. *Et tandem lectio finiat cum,* Tu autem. *Et hæc lectio semper legatur post orationem,* Omnipotens sempiterne Deus *vel* Dirigere et sanctificare. *In omnibus profestis diebus videlicet ante ps.* Levavi, *quando dicitur: et quando non dicitur,* Levavi, *tunc dicatur,* Benedic Domine."

[58] *Gunton. p.* 180.

[59] *Beda.* Hist. Ecclesiastica. *Lib.* iv. *Cap.* 14.

[60] Historia Croylandensis. *p.* 78. *Du Cange* tells us, which

seems to have been that which is called *Tabula*, in the extract above, from the constitutions (if I may so speak of them) of S. Leonard, York.[61]

Among the Lambeth MSS. No. 20, a large folio, contains various books: at the beginning is a Martyrology of the church of Canterbury: at the end a very complete "Obituarium," or "Necrologium." This I the rather mention, on account of the title which Archbishop Sancroft has given to it, as written with his own hand, upon the first leaf. He calls it a "Mortilogium:" but it is not so named in an ancient table of the contents prefixed to the volume. Another name by which it was called, as in the Sarum consuetudinary, was "Martilegium;" which Du Cange admits into his glossary, upon the authority of White Kennett: "Ordinavimus quod cum contigerit eundem Edmundum ab hac luce migrare, ut nomina omnium

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explains how the Necrology and the Martyrology came so to be confounded: "Sequioribus sæculis, maxime apud monachos, *Martyrologium* laxius sumptum, pro *Necrologio* seu Obituario et Regula, quod fere semper in eodem volumine Martyrologium, Obituarium, et Regula ordinis descripta legerentur." The *Rule* was bound up in the same volume, because at the same Chapter in which the Martyrology was read, after that and some other Offices, it was generally the custom to enquire into any infringements which had been made against the Rule by members of the convent, and into other matters connected with the due order of the fraternity.

[61] I suggest this, with great doubt, against the opinion of *Du Cange*: who explains the *Tabula* to have been always the Table in which were entered the names of the officers of a monastery, appointed to perform certain duties, during the current or ensuing week. Or perhaps, and more probably, the *Tabula* of the S. Leonard statute, was that which was also called, *Brevis*, and *Matricula*: in which was inscribed the order of the public worship, Matins, the Hours, Mass, &c. for the space of a week.

supradictorum cum obitu eorum in nostro Martilegio inserantur." &c.[62]

Sometimes, but I should suppose rarely, this book of Commemorations, or Necrology, was even laid upon the altar : as in the case of the famous book still extant) of the benefactors of S. Cuthbert's church, Durham. "There did lye on the High Altar an excellent fine Booke, very richly covered with gold and silver, conteininge the names of all the benefactors, from the first originall foundation thereof.—The layinge that booke on the Altar did shew how highly they esteemed theire founders and benefactors, and the dayly and quotidian remembrance they had of them, did argue not onely theire gratitude but a most divine and charitable affection to the soules of their benefactors." &c.[63]

Among the statutes drawn up for the new college of S. Mary Ottery, in Devon, by Bishop Grandisson, its founder, is one (the 74th) which refers to the mode of

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[62] Antiq. Ambrosden. *p.* 626. According to the old catalogue, within the last hundred years, the Exeter "Liber obitalis" was in the library of the Dean and Chapter. I regret to say, upon the authority of the Chapter Clerk, that no such book is now to be found there. In the British Museum, *Nero*, c. ix. (Cotton Library) contains two Necrologies: these are differently arranged; one divided into various compartments, in which blanks are left, evidently intended to be filled up in the course of time : the other, after the form of a common Calendar, but has only *obits*. Besides the one at Lambeth, a very fine "Liber Obitalis" of the church of Canterbury, is preserved at Trinity Hall, Cambridge.

In the ancient catalogue of the Glastonbury Abbey books, before alluded to, occurs "Librum mortuorum." But I do not think there is sufficient evidence to shew that it was such an obituary as those described above.

[63] *Rites of the Church of Durham*, *p.* 14.

entering Obits and of reciting them. "De obitibus vero taliter statuimus et ordinamus, quod ante martyrologium per se in kalendare, ubi nulla festa sanctorum nisi duplicia scribantur et non infra martyrologium, et quæ sunt solemnia, et quæ simplicia, specificentur; ita quod quotidie lector martyrologii respiciat in ipso kalendare, tam quotam lunæ, quam obitum diei sequentis."

The Martyrologium occurs among the books given to Exeter cathedral by Bishop Leofric, as well as frequently in other ancient inventories. It is entered often under its English name of *Martiloge*. Many copies also, of MS. English Martyrologies, are still extant in our great libraries: and a few of the English translation, which was printed by Wynkyn de Worde. 4to. 1526.

CHAPTER IX.

WE come now to a book, the title of which at least is probably better known to the reader than any we have hitherto met with; and of which certainly in manuscript, if not also of the printed editions, more copies are to be found in public and private libraries, than of any other service-book of the English Church. I may add, that a careful examination of these will too often shew many of them to be imperfect. This book is the "Horæ Beatæ Virginis Mariæ." Strictly it was not a service-book of the Church, but originally compiled and intended for the use of the laity. Hence it varied much in its contents:

sometimes containing only the offices of the Hours; sometimes a litany and a few occasional prayers were added; sometimes we find it a volume of very considerable size, containing also the dirge, the seven penitential psalms, and various offices and prayers. Being especially the prayer-book of the laity, the rich and noble among them adorned their "Horæ" with lavish expense: and many of the most gorgeous manuscripts which have come down to us are of this class, enriched with exquisite illuminations, miniatures, armorial bearings, and portraits of the owners: pictures of the life and sufferings of our Blessed Lord, of the saints and martyrs, or descriptive of the offices, such as of the vigils or burial of the dead.

And occasionally in the "Horæ" we find collections of autographs of the friends of the original possessors, and properly used it was a book well-adapted for these kind memorials. I happen to possess a most remarkable example of this kind; indeed I know none to be compared with it, containing as it does several royal autographs. The book itself is a thick 4to. MS. upon vellum, of about the year 1470, and there is no entry or memorandum by which the first owner, certainly a lady, may be traced. She seems to have been attached to the Court, and was probably high in office, and in rank. There are a number of illuminations, both large and small: sufficiently well-executed to prove that great pains were bestowed in finishing the book. The beginning of each service is surrounded with wide borders of fruit, flowers, and birds, upon a gold ground. In it, are 1. a Calendar, illuminated and with borders. 2. Fifteen prayers to our Blessed Lord. 3. Commemorations of saints. 3. The Hours. "Incipiunt hore beate marie virginis secundum vsum Sarum."

4. Various short offices and prayers. 5. The seven penitential psalms. 6. The fifteen psalms. 7. Vigils of the dead. 8. The Commendations. 9. The Psalms of the Passion. 10. Psalter of S. Jerom. 11. A "prayer of Saynt Thomas of Aquyne, translatyd out of latyn ynto Englyshe by the moste exselent Prynces,[64] Mary, doughter to the moste hygh and myghty Prynce and Prynces kyng Henry the .viij. and *Quene Kateryn hys wyfe.*[65] In the yere of oure lorde god M. ccccc xxvij. And the xj. yere of here age." This and the prayer in a later hand.[66]

The above contents compared with the following from

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[64] Erased and blotted with ink.

[65] Blotted, but still legible. This book must have fallen into the possession of some one about 1535 or 1540 who was an ardent partizan of the legality of the King's marriage with Anne Boleyn, and consequently of the illegality of his first marriage. The date of the erasure can scarcely be later than 1540.

[66] The reader may find this prayer reprinted in *Vol.* 2. *p.* 266. The following are among the autographs, upon blank pages or in the margins. "Madame I pray you Remembre me, your louyng maister. Henry. R." (*Henry VII.*) Below this; "Madam I pray you forget not me to pray to god that I may haue part of your prayers. Elysabeth ye quene." (*Elizabeth of York, Queen of Henry VII.*) "Henry. R." (*Henry VIII.*) "I thinke the prayres of a frend be most acceptable vnto god, and because I take you for one of myn assured I pray you to remembre me in yours. by Katherina . . . . " (*Queen Katherine of Arragon.*) The last two words probably "the Queen" are blotted with ink; nor am I quite certain whether the name which is partially blotted, is Katherine or Katherina. These two last autographs are also on one page. Nearly at the end of the volume is: "I haue red that no bodye lyuethe as he shulde doo but he that foloweth vertu and I rekenyng you to be one of them I pray you to remembre me yn your deuocyons. Marye . . ." (*Queen Mary,* when princess: which title has been also, as in the case of her mother, blotted with ink.)

another manuscript "ad Usum Sarum," of an earlier date, about 1350,[67] will shew that they varied but little in their contents. This has a Calendar, the Hours, the seven penitential psalms: the xv Psalms: the Litany: Dirge: Commendations: and prayers of the Passion.

But not only were manuscripts ornamented; many of the printed editions, especially those from the foreign presses, and of Paris in particular, are matchless specimens of typography, ornamented with an almost endless variety of woodcuts, large and small, copying the ancient illuminations: with decorated calendars, and margins covered with grotesque borders, or little representations of sacred histories, or the dance of death. Among such editions, those by Kerver, and Simon Vostre of Paris, are the most beautiful.

I have entered at some length into the subject of the Horæ, in another part of this work,[68] to which the reader may refer, and I shall now think it only necessary to add the full table of contents of one of these complete editions.

Title. "Hore presentes ad vsum Sarum impresse fuerunt Parisiis pro Symone vostre: librario commorante ibidem: in vico nuncupato nouo beate Marie. in intersignio sancti Johannis euangeliste." 8vo. 1507.

At the end. "¶ The contentis of thys booke.

The Kalender.

The foye[69] gospelles. And the passion. A prayer

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[67] In my possession.

[68] Dissertation on the Prymer in English.

[69] The reader must remember that this, and very many editions of English books of that age were printed abroad: and therefore would (not improbably) have numerous errors in those instances in which the vulgar tongue was corrected by people who commonly knew but little of it. This will

to the trinite. auxiliatrix. Another. piissime deus. Crux triumphalis. Wyth the colet of the thre Kynges.

To the crosse. Crucem tuam.

To answere the preest atte masse whan he sayth, Orate pro me fratres.

O anima christi.

In entryng the chirche and takyng holy water. Domine in multitudine. aqua benedicta. Discedite a me.

O bone iesu tu nouisti.

A prayer for carnal delectacion.

Another for tentacion of the flesche.

Another for very penaunce.[70]

A prayer for diuerse oures of the day.

A prayer of seynt augustin. in the nyge. (*night.*)

A prayer of seynt anselme.

Pater noster. Aue maria: and Credo.

A confession general. Suscipere digneris.

A prayer atte gyuyng of pax.

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account for such a word as *foye*, evidently intended for *four*. To give an idea of French printing of English, the following is an extract from a most curious edition of the *Manner to live and to die well*. It is part of one of the pains of hell, immediately below a descriptive and most horrible woodcut. "Thayr was oon greyt qwantyte of saowllys of men & women that war glowttons, et so gret oon nombyr that wyth payn they myght nombyr them. the qwych inpunyshon of theyr glowtonny was fyllyt by the dewyllys of padokys, serpentys, et heddars, and aspys, et others bestys, wenymews and abbrewyt.—Et theyr vas theyr Beelphebor Dewyl of hel captayn of the sayd glowtons wyth company of other syndry dewyllys, qwych strenges by merweylows strangeyng, et sorowful et dreydabyl fygurys, the whych swellys the sayd saowllys et in corporys in theym the sayd serpens." *Sign.* v.iij. I do not hesitate to assert that the above is not an unfavourable specimen of the book. From a copy in my possession: Date about 1490. *Folio.*

[70] "Pro vera pœnitentia."

A prayer tofore thou receyue the sacrament. Another whan thou hast receyued it. Certnyn (*certain*) collectis for synnes. For unclen thoughtis. For the king. For thy frend lyuing. For way faryngmen. For ty (*thy*) frende beynge seke. For thy fader and moder deed. For thy frendis deed. For all lyuing and deed.

Matines of oure lady with prime and the houres, wyth the houres of the passion of oure lorde. And of the compassion of oure lady.

Salue regina wyth the versis.

Gaude virgo mater christi.

Gaude flore virginali.

De profundis for alle cristen soules.

A prayer to our lady and seynt iohon theuangelyst.

O intemerata.

Another to thyen[71] Sancta maria regina. Stella celi.

Prayers to the sacrament atte leuacion. Aue verum corpus. And another to the trynite. Sancta trinitas unus deus. Deus qui superbis. Deus qui liberasti. Two lytil prayers, whyche kyng harry the sixth made. Domine iesu christe qui me creasti. Domine iesu christe qui solus.

Item two prayers wyth .ij. collectis to the thre kynges of coleyn. rex iaspar. &c. And trium regum trium munus.

The xv. houres of the passion of our lorde.[72]

Prayers to the pyte of our lord.

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[71] There are three prayers not noticed, before the "Sancta Maria regina." *Query*, thyen?

[72] More commonly "the xv oos."

Adoro te domine iesu christe wyth indulgences. A deuoute prayer to our lord crucified and to hys fyue woundes. O pie crucifixe.

The prayer of saynt bernardyn. O bone iesu. wyth anthem and colet. O rex gloriose.

To the crosse. Sanctifica me. To the propre angel. O sancte angele. Diuerse commemoracions to these saintes folowing.

Tho saint iames the more. To saynt iames the lasse.
To saynt sebastyan. To saynt cristofore.
To saynt george. To saynt martyn.
To saynt antony. To saynt francoys.
To saynt anne. To saynt barbara.
To vi. thousand virgines. To saynt apolyn.
To alle seyntes.

Two deuout prayers in english to iesu. Deuoute prayers to be said in the agonye or (*of?*) deth and also dayly. A deuote prayer to the fader. Another to the sone. And the thyrd to the holy goost.

A special prayer late shewe (*shewed*) to a monke of Vynham. Deus propicius esto wyth a colet to sainct michel. An anteme wyth a colet to sainct gabriel.

Another to saint raphael. A deuote blessyng.

Two deuoute prayers in englissh.

The .vij. psalmes. xv. psalmes wyth the letanye and suffrages.

The .viij. versis of saint bernard.

Thre short prayers taught by our lady to seynt brigitte.

A prayer ayenst thonder and tempeste shewed by an angel to seynt edward.

Titulus triumphalis iesus.

Placebo, dirige, and commendacyon.

A deuoute prayer to the crosse.

Psalmes of the passion.

A deuoute prayer to the trinite, made by saynt gregory.

An anthem with a colet of saint hierom. Saint hieromis psaulter.

The rosare."

The above table is by no means to be considered as giving an exact description of the contents of all printed Horæ. There is a very great general resemblance among them, but scarcely are there two which do not differ in the arrangement of the prayers: some again have more, others less: some more English prayers mixed with the Latin: some a Latin table of contents, some an English. But from the contents given of the two manuscripts and of the edition by Simon Vostre, I doubt not that the reader will be able to form a very correct idea of what he may expect to find in the "Horæ Beatæ Mariæ Virginis secundum usum Sarum."

I do not remember any copy which can be identified as of the Use of York or Hereford.

As of the Horæ so also of the "Prymer" I have spoken in another place, the Dissertation on the English Prymer, and must again refer the reader there for further information. Here I shall repeat, that I believe it to be an error to suppose that the Prymer began to be known, as some writers have supposed, only about the year 1525, and sprung out of the desire then prevalent for English formularies of devotion. I have proved that it was common, at any rate its name, centuries before: and have edited an English translation of the Prymer or Horæ, certainly earlier than the xvth century.

As a general rule, I think we may say that in the

xvith century printed books which bear the title of Prymer, contain more prayers and directions and short treatises in English than the Horæ. But in other respects they agree: having between them, and between themselves the same variations, and such additions or omissions as might suit the purpose of the editor or the printer. Still these were so unimportant, that they did not at all interfere with the character either of the one or of the other. Those which bore upon the title page "Prymer in English and Latin" or "Prymer in English" explain themselves. The first would contain the offices and prayers in both languages, in parallel columns, the last in English only. There was no Prymer in English only, printed, "of Salisbury Use." Those which were published in the reign of K. Henry the Eighth are stated to have been set forth by his authority and of the Clergy, for the use of and enjoined to be used by the whole realm.[73]

Take, for example, an early Prymer. "¶ This prymer of Salysbury vse is set out a long wout ony serchyng, with many prayers, and goodly pyctures." Paris. 1532. Such is a portion of the title: but the whole book is in Latin, so far as the offices are concerned, and corresponds with the Horæ of the same date. The difference consists in more frequent translations of verses to the calendar; and some short tracts, &c. as if keeping up the ancient and proper character of the original Prymers.

Or again, a Prymer "in Englyshe and in Laten" of

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[73] "The Prymer set forth, &c. ——and none other to be used throughout his dominions." Edit. Whitchurch. 1545.

the date 1538.[74] The following are "¶ The contentes of thys boke."

Fyrste an Almanacke for .xx. yeres.

A Calender. A preface.[75]

A prayer of the vij. wordes that our lorde spake on the crosse at his passyon.

The forre gospels of the foure euangelistes.

The passion of our Lorde. Egressus est Jesus.

The Pater noster. and the Aue maria.

The .xij. articles of the faythe.

The .x. comaundementes.

The duety of a christen man.

Auxiliatrix.

Matyns. Euynsonge. Coumplen. Salve regina. Gaude virgo. Gaude flore. Stella celi. Ave verum corpus.

The .xv. Oos.

The .vij. Psalmes with the Lateny.

Dyryge with the commendacyons.

The psalmes of the passion.

Saint Hieroms psalter.

A prayer whan thou shalt receyue the sacrament.

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[74] 8vo. Paris. In the Bodleian library.

[75] This is, "¶ The preface and maner to lyue well, deuoutly and salutarily euery day for all persones of meane estate. Compyled by mayster Johan quentin doctour in diuinyte at Parys: translated out of frenche in tho Englysshe by Robert Copland prynter at London." It is very commonly prefixed to the Horæ and Prymers. At the end are often found, rather bound with them than a part of the books, having fresh signatures and pagination, "Hierom of Ferrarye' his exposicyon upon the .li. psalme." and "A meditacyon of the same Jerom upon the Psalme of *In te Domine speraui*, whiche preuentyd by death he coulde not fynyshe."

A prayer whan thou haste receyued it.

O bone Jesu. Conditor celi et terre.

Thre prayers of Salomon: two for to obtayne wysdome, and one for a competent lyuyng."

The Prymers in English and Latin are thus seen not to be so full in their contents as those in Latin only or chiefly. The later Prymers "after the Use of Sarum" contain, some of them, a number of godly prayers in English, both at the beginning and at the end: as the edition, for example, in 4to. by Kyngston and Sutton, 1557. On the other hand, "The Prymer in English and Latine after Salisbury use" by John Wayland, 1558, except in the addition of the xv Oos, and the Passion from the four Gospels, is an exact counterpart, as to its contents, of the earliest Prymer known, viz. the manuscript edited in the present work.

The Prymers "set forth by ye kinges maieste and his clergie," in 1545, in English and in Latin, and in English only, contain those portions of the previous books of the same name which had been already translated. I am not speaking of the translation itself, or of the alterations and omissions which were made in the offices which they contained.

It has been generally supposed that the "Orarium" of 1546 was a book similar to the "Orarium" of 1560, of Queen Elizabeth, which is so well known through the reference made to it by Bishop Cosin in the title-page of his private devotions, or "Hours of Prayer." Or again, that it was much the same as the "Preces Privatæ" published "regia authoritate" in 1564, and 1573. But this is a mistake: and I have no doubt has arisen from the extraordinary rarity of the original book: no copy of which is in the Museum, and but an

imperfect one in the Bodleian. The "Orarium" of 1546 is the Latin part of the Prymer set forth by K. Henry the Eighth. It is the volume which Archbishop Cranmer enquired about in the 68th of his Visitation Articles, 1548. "Whether they that understand Latin do use any other than the Latin Prymer, set forth by the King's Majesty's authority."

Thus we have the King's Prymer in three states; in Latin and English, in English, and in Latin: not knowing what Latin name to give it, and disliking "Horæ," the editors called it "Orarium," not "Horarium." The full title is: "Orarium seu libellus precationum per Regiam maiestatem et clerum latine æditus. 1546." 12mo. At the beginning is the Latin preface, which Mr. Jenkyns, and after him Dr. Burton, could not find although they searched, that is, if they made a search.[76]

They who chose "Orarium" for the title of this volume, if they wished for a new word, which by the way it was not, probably did not remember that it had been no less than "Horæ" applied to the corresponding book of the church of Salisbury. It is in the colophon to an Enchiridion, "Impressum est hoc orarium, &c." i. e. the Horæ, or "Enchiridion præclare ecclesie Sarum." 8vo. 1530. And in the breviary of the church of Spires the term had been already used. The edition of that book in 1507, 8vo. of which there is a copy in the library of the University of Cambridge, has the title, "Orarium Spireñ."

For the "Enchiridion" is nothing more than ano-

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[76] See more upon this in the Dissertation on the Prymer in English.

ther title of the Horæ. The contents and the arrangement are exactly similar. It may have been used in other churches to signify the Manual, which at first sight or hearing of the name one would be inclined to suppose: but whether this be so or not, there is no example of it in the English manuals. I know but two editions of the Horæ, entitled Enchiridion: of 1530, by *Hardouyn;* and by *Kerver*, 12mo. 1528.[77]

CHAPTER X.

I AM very far from asserting that the above list of the old Service Books and Rituals of the Church of England is complete: but I trust that at least all those of usual occurrence have been noticed, and those only omitted whose titles and contents either cannot admit of doubt, or which there is no reason to believe were used by the English Church. It must moreover be remembered, that in the old times there were almost as many books as there were parts of the Offices and Service: and not only the collects and verses and graduals, &c. were divided and subdivided into separate volumes, but the Offices of great festivals and certain portions of the year were also arranged for the purposes of greater solemnity, or to be ready at hand, as I have before remarked, and the reader cannot but have observed.

Such then they were, and at least so many in num-

[77] Both these are in my possession.

ber : and of each not only must there have been almost countless copies in manuscript in the year 1530, but there had been many large editions of several of them printed.[78] Yet now, in about three hundred years, we may say of them that, as a class, they have all but totally disappeared. Examples of any one, Missal or Breviary or Manual it matters not, are of extraordinary rarity : of some none are extant : and by far the greater part of those which we do possess are mutilated and imperfect.

It is not to be denied that service books are, more perhaps than any others, subject to destruction : at least, if we judge from the care taken of them commonly now-a-days. They are suffered to lie about in damp places: they are left among old boards or boxes in vestries, and become the gradual prey of rats and vermin : when too far gone to be of use, they are thrown away, or help to light the stove and the gas-lamps of the church. Modern Common Prayer Books are printed moreover upon a most vile paper ; and the wonder really may rather be, how with any amount of care, they can withstand at all the thumbing of parish-clerks. But of these causes two at least were wanting in earlier ages ; care was taken of the books, and the material was enduring.

In proof of how great the care was which was taken anciently of the Church Service Books, I shall quote two statutes drawn up by the founder of the college

[78] The Exeter MS. inventory of 1506, proves how early the printed editions were adopted in churches. Belonging to the chapel of the Holy Cross was "j. missale de papiro artis impressorie." And to the Chapel of S. Edmund in the same cathedral "j. missale impressorie artis in pergameno."

of S. Mary Ottery. "30. Inhibemus etiam districte sub pœna excommunicationis, ne quis præsumat aut, ut quandoque vidimus in ecclesiis ruralibus, de foliis librorum ex quacunque eorum parte aliquid abscindere vel superscribere ad librorum deformitatem aut mutilationem, nec etiam sub colore correctionis aliquid in litera vel nomine immutare, nisi forte aliquis peritus et sciolus ad hoc assignatus novos libros corrigat ad exemplar aliquod originale, quod juxta judicium seniorum exemplar fidelius reputatur. Omnes etiam ecclesiæ ministri sæpius moneantur libros ecclesiæ honeste vertere, tenere, et servare." "34. Item ut honestius libri custodiantur, statuimus et mandamus quod clerici tenendo libros, quantum possunt, manicas superpellicei inter librum et manum interponant et folia vertendo non cum digitis sputo tinctis, ut sutores, nec plicando quasi per aures caperent, sed cum digitis incipiendo in superiori parte descendendo vertant, et stringendo libros aperiant non firmacula subito evellendo."[79]

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[79] *Oliver*. Monasticon. Exon. *p*. 270. The same statutes contain a further order, which I cannot resist extracting. "31. Item statuimus quod antiphonaria omnia et gradualia et psalteria ita semper sint correcta quod non discordent in aliquo, et quod ita dividantur quod una medietas eorum ponatur a dextera chori et alia medietas a sinistra. Ita quod semper ad minus sint tria antiphonaria et tot psalteria cum tot gradualibus ex uno latere, et tot ex alio latere, et liber unus ad gradum semper chori vel in medio, alius coram rectoribus ad missam; et inhibemus ne aliquis ex quacunque causa asportet vel amoveat vel transmutet tales libros de locis suis quibus specialiter assignabuntur, ac etiam ascribentur, quia ex hoc posset officium impediri; verum volumus quod armarioli fortes fiant in stallis secundariorum per quatuor partes chori ad reponendum tales libros, et quod claves tradantur clericis ecclesiæ qui eos quotidie extrahant et reponant. 32. Item, quòtiens aliquis novus liber portatur in chorum, nullus canonicus nec alius utatur eo, quousque corrigatur."

Not only was such the care taken of them, but the service books were almost always, if manuscript, upon vellum; and in later years, if printed and on paper, then the material was strong and stout enough to last a reasonable time. Again: when the ritual and liturgy of the Church was altered, it was a sudden change: the old books were not to be used until worn out and then to be supplied by the new Offices; but on a certain day named they were to be given up entirely and for ever. Now it is not to be supposed but that two-thirds at least of those then in use were perfect and sound: and of the remaining third there could not have been a large proportion whose time of service would happen to have nearly expired, and which might be properly, not thrown upon a dunghill but, reverently destroyed.[80]

Once more: consider the amazing number of the

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[80] "The question is frequently asked, what should be done with *Church Vestments*, &c. which have become useless from age or injury? The Canon Law tells us: "Altaris palla, cathedra, candelabrum, et velum, si fuerint vetustate consumpta, incendio dentur; quia non licet ea, quæ in sacrario fuerint, male tractari; sed incendio universa tradantur. Cineres quoque eorum in baptisterium inferantur, ubi nullus transitum habeat; aut in pariete, aut in fossis pavimentorum jactentur, ne introeuntium pedibus inquinentur. (*Corpus Juris Can. Vol.* 1. *p.* 460.)" *Harington:* on consecration of Churches, *p.* 84, *Note.*

So Alberti says: when sacred Vestments and Ornaments of the Church are worn out, they are to be burned, and their ashes to be disposed "in ecclesiæ loco ubi incedentium pedibus calcari nequeunt." *De sacris utensilibus. p.* 176. See also, *Cap.* xi. 51–57. *p.* 174.

And, once more, Lyndwood: "Pallæ altaris, et ea, quæ in sacrario sunt vetustate corrupta, incendi debent. Et ratio est, quia talia male tractari non debent, nec ad usus prophanos converti." *Lib.* 1. *Tit.* 6. Cum sacri. *Verb.* Concremandum.

books. Not only every one of the ten thousand parishes of England was fully furnished, but in single parishes there were often more churches than one, and in single churches there were chantries and chapels, also supplied.[81] Add to these, the monasteries and cathedrals with their hundreds (it may be said) of service books;[82] the private chapels of the nobility; the copies in the possession of the laity: and will it be beyond the mark to assert that at the date above-mentioned there were not less than two hundred and fifty thousand volumes in actual use, besides those which might have been laid up and treasured in the archives?[83]

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[81] The parish church of S. John the Baptist, Glastonbury, in the year 1421, had in use "iij missals, iij graduals, j psalter, iij antiphonals, j legend, ij collections, j processional." Collections I conclude were the same as the "colet-boke" mentioned before. *Warner.* Hist. of Glast. Appendix. xcix.

[82] Take for example, the sum of some of the Church-books which belonged to Ramsay Abbey, from the inventory before cited. (*Cotton Rolls.* xi. 16.) There are entered at the end, Breviaries, "lxx." Psalters, "centum." Hymnals, "iiij." Graduals, "xxxij." Processionals, "xxix."

[83] In speaking just above of ten thousand parishes in England, and in calculating the number of Service Books at 250,000, I must surely be within the actual number. Sir Robert Atkyns in his *Gloucestershire* speaks of "45,000 churches, and 55,000 chapels which existed before the Reformation." But as there may be doubt as to whether he includes Abbey Churches, let us hear some contemporary authorities. The anonymous author of the famous libel, "A supplicacyon for the beggers," says, "Here if it please your grace to marke——there are withyn youre realme of Englond, lii. thousand parisshe churches." I quote from a copy of the original edition of 1524. It is true that Sir Thomas More in his answer, called "the supplycacyon of soules," denies the fact, saying "it is a playne lye to beginne with." *Works. p.* 293. But we must not forget that the author of the libel makes his statement the foundation of an extraordinary calculation of the amount of money paid by the householders of Eng-

There is no difficulty however in accounting for the loss of them. The same spirit which prompted the reformers to drive religious men into the world, who had forsaken it as they had hoped for ever, by dismantling their houses and tearing the roofs off over their heads, by "pulling down the rooks' nests," as one advised who in after years died disgracefully upon the scaffold,—the same spirit suggested a sure plan to prevent men worshipping any longer after the manner of their forefathers. This was to destroy the books in which that ancient way of worship was contained. The storm of alteration then sweeping over the land, from one end of England to the other, with daily increasing violence; which would have spared, had God not checked it, but little of former belief and practice; which overwhelmed tower and church and cloister in one common ruin, was successful in this stroke which it aimed.

I am not speaking of the comparative excellence of the new service books, or of the errors and superstitions of the old; this is another subject: but I do think it was for the first time seen in the Christian Church, that in order to make way for a new ritual

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land to the begging friars: which calculation of course would be much influenced, by an additional five or six thousand at the commencement. And there is other evidence that the statement of Sir R. Atkyns, putting the number at 45,000, was not incorrect. For example, in the British Museum are some memoranda entered at the end of a MS. of the xvth century, in a contemporary hand: "Sunt in regno Anglie ecclesie parochiales 46100. Sunt in eodem regno villate, &c." *Bibl. Reg.* MS. 8. B. xv. And another manuscript in the same collection has at the end some similar entries: among them, "Sunt in Anglia ecclesie parochiales 45011." *Bibl. Reg.* MS. 8. D. iv.

and order of public worship, it was thought necessary to obliterate, if possible, by the strong arm of power, against the will of the majority of the clergy and the people, all traces of a preceding one, Christian also and Catholic, which for a thousand years had been the object of their reverence and love. This was indeed looking upon it after the fashion of those who, in the days of the Apostles, burnt the books of magic and of "curious arts;" a view not unlikely to be taken by men who, as some high in authority did not hesitate to declare, looked upon the *panis benedictus* as "conjured bread."

It will not be improper to add here a few of the records and particulars of this event. In 1534, a proclamation was issued, "giving warning, monition, and charge to all manner of ecclesiastical persons within every diocess—to cause all manner prayers, orasions, rubricks, canons of mass-books, and all other books in the churches, wherein the Bishop of Rome is named," to be cleared from his name and title, and that they should be utterly eradicated and rased out.[84]

Within about four years after, considering what was taking place, it is not to be wondered at that S. Thomas of Canterbury should have been especially obnoxious. It was not enough that the murdered Archbishop should have been ridiculously cited and condemned at Westminster, a fact which has been denied;[85]

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[84] *Wilkins.* Concilia. *Tom.* 3. *p.* 773.

[85] See a note in Cranmer's Remains. *Vol.* 1. *p.* 262. But a confutation which against many dates (viz. of the citation, the sentence, and the execution) rests upon one date, and that not of a document, but in a lady's diary, does not seem worth much. I think *against* the fact the strong point is, that K. Henry's advisers

or that his shrine should be robbed of its rich jewels, which were a sufficient object alone to excite the cupidity of the King's advisers, even though the acts of his life were insufficient for their purpose; but it was further ordered, by "the King's Grace," charged and commanded, that "from henceforth the said Thomas Becket shall not be esteemed and reputed a saint,—and that henceforth the day used to be festival in his name, shall not be observed, nor the service, office, antiphons, collects and prayers in his name read, *but rased and put out of all the books*."[86] We find in copies which have come down to us frequent mutilations, the consequence of this injunction: the service erased, or blotted with inquisition ink (as it was called, impossible to be removed and making the print illegible), or cut out altogether. Sometimes it was merely crossed through with a pen.

But two or three years afterwards, other steps were to be taken: the Convocation of 1542 was quietly told "regiam majestatem velle," that the King would have "all mass books, antiphoners, portuisses in the Church of England newly examined, reformed, and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious orations, collects, versicles, and responses:

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did not commonly trouble themselves with any such egregious follies before they proceeded to plunder: *for* it, an expression in the King's Injunction, cited in the text, "Forasmuch as it appeareth now clearly, that Thomas Becket. &c."

[86] *Wilkins*. Concilia. *Tom*. 3. *p*. 848. Mr. Todd, in his Life of Archbishop Cranmer, states that he had already treated the memory of Becket with disrespect, at the time of his festival. He gives no authority, and it needs no comment, except the expression of a hope that the author was mistaken.

that the names and memories of all saints which be not mentioned in Scripture, or authentical doctors, should be abolished and put out of the same books and calendars: and that the services should be made out of the Scriptures. &c."[87] The wonder is that any further order should have been necessary after this, which was sufficiently loose in its directions to admit the violence of every one who would assert this or that to be apocryphal, or feigned legend, or superstitious collect. But it seems that the people would not yet be driven, let the hint be ever so palpable: and to this expression of the "royal pleasure" we can trace little more than further irreverent mutilation, and tearing out of leaves. That its object was not forgotten is clear from one of the Visitation Articles of the diocese of Canterbury in 1548: "Item, whether they have put out of their church books this word, *papa*, and the name and service of Thomas Becket, and prayers having rubrics containing pardons and indulgences,[88] and all other superstitious legends and prayers."

In the year 1549 issued a Proclamation which, backed by the royal power, could scarcely be evaded. Premising that a book of common prayer had been agreed upon and commanded to be used of all persons

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[87] *Wilkins*. Concilia. *Tom*. 3. *p*. 863. It was to meet this statute, I presume, and prevent further mutilation, that books were printed without the obnoxious passages. Such as was the "Portiforium secundum usum Sarum noviter impressum, et a plurimis purgatum mendis. In quo nomen Romano pontifici falso ascriptum omittitur, una cum aliis quæ christianissimo nostri Regis statuto repugnat. London." 12mo. 1544. 2 vols.

[88] Hence do we find some copies which have these especially erased or torn out: they were not frequent, and were confined almost entirely to the "Horæ."

within the realm, but that "dyvers unquyette and evill disposed persons had noysed and bruted abrode, that they sholde have agayne theire olde Lattene service," it proceeds to order and "straightly to commaunde and charge you, that immediately upon the receipt herof, you do commaunde the deane and prebendaries of the cathedrall churche, the parsonne, vicar or curate and churche wardens of euerie parishe, within youre diocesse, to bringe and delyver unto youe or youre deputie—all antiphoners, missales, grayles, processionalles, manuelles, legendes, pies, portasses, jornalles, and ordinalles, after the use of Sarum, Lincoln, York, or any other private use, and all other bokes of service, the keping wherof shold be a let to the usage of the said boke of commenne prayers, and that you take the same bokes into your handes—and then (*them?*) so deface and abolishe that they never after may serve eyther to anie soche use, as they were provided for, or be at any time a lett to that godly and uniforme ordre. &c."[89]

Immediately succeeding this came the Act 3rd and 4th Edv. VI. Cap. x. repeating the above, with an addition or two, such as that all such books, "used heretofore for the Service of the Church,—shalbe clearlie and utterlie abolished, extinguished, and forbidden for euer to bee vsed, or kepte in this Realme." The books so delivered were ordered to be openly burnt, or otherwise destroyed: and if any mayor, Bishop, &c. or other commissary neglected to do so, he was to forfeit "fourtie poundes." The last clause of this excepted one book, the Prymer of K. Henry the Eighth,

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[89] *Wilkins*. Concilia. *Tom.* 4. *p.* 37.

which might be returned to the owners, "so that the sentences of invocation or praier to Sainctes, be blotted or clearlie put out of the same." In this state, so blotted, is almost every copy which remains of those Prymers.

Queen Mary, on her accession, called in and so far as she was able completed the destruction of all copies of the old books, which according to the edicts of previous reigns had been mutilated, erased, and injured.[90] This unquestionably sprung from a desire to prevent the use in parish churches of defaced and imperfect copies, for by the same enactment all parishes were required to furnish themselves with new complete books, as the Service stood in the last year of the reign of King Henry the Eighth. But the effect was, that to this cause we must attribute, in its degree, a further and not inconsiderable loss of those volumes which, although injured, had yet been spared.

But fast as probably for a time the press worked, to supply the wants of so many thousand parishes, in which the ancient Forms and Offices were to be restored, it was for a time only, and a short time: within five years Elizabeth ascended the throne of England, and the reformed Prayer Book was established as the ritual of her Church, and has so continued to the present time.

Neither is there much difficulty in accounting for the loss of the reprints of Queen Mary's time: no energy and activity in the three or four years which intervened, could have supplied a tenth part of those

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[90] *Burns.* Eccles. Law. Art. *Public Worship.* *Gibson.* Codex. Tit. xi. Cap. 1.

which had been destroyed. Yet these have in like manner perished, and from the same causes. Commissions of inquiry were issued soon after Elizabeth's purpose had been decided on, or her way clear before her; and orders to deliver up all such superstitious books that they might be destroyed. To cite no more instances, take three from the *Collectanea Curiosa*.[91] One, directed to All Soul's college, with a schedule of Mass Books, Grailes, and Antiphons in their possession. Another, of which Humfrey, President of Magdalen, was a chief and we may suppose how active an agent, aimed at the few copies which had been retained: "Missals, Books, Crosses, and such other idolatrous and superstitious monuments." And a third, to the same effect: "Another order from the same."

No more seems necessary to be cited by way of adding to these royal and parliamentary edicts. Yet one, forty years later, must not be omitted. This is the act, 3rd. James. 1. Cap. 5. It is sufficient to mention it merely, and that it recites several books named in the statute above, 3rd & 4th Edv. vi. with the addition of some three or four later publications; Rosaries, Lady-Psalters, and Catechisms, which are no part of my subject. All "to be burned."

I am bound to say, that having been begun by the one party, the practice of destroying service books was not neglected by the other. An order was soon issued by Queen Mary's council, against "certain heretical books," among which particularly were "the Schismatical Communion Book" and "the English Ordinal." These were to be destroyed and burnt

[91] *Vol.* 2. Nos. xxij. xxv. xxvj.

throughout the realm. Strype, by the way, in quoting this, quietly confounds *suspect* translations of the old and new Testament, with the Holy Bible, as if that was ordered to be burnt.[92]

There can be no doubt whatever that orders were not only issued, but acted on, and zealously obeyed. When men spared not holy and solemn buildings,[93]

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[92] Memorials of Cranmer. *p.* 348.

[93] Willis, in his Mitred Abbies, gives the following account sent to Cromwell of the destruction of the magnificent church of Lewes in Sussex, taken from a book in the Cottonian library.

"Sussex. March 24. 1538.

"My Lord, I humbly commend to your Lordship. The last I wrote to your Lordship was the 20th day of this present month, by the hands of Mr. Williamson: by the which I advertised your Lordship of the length and greatness of this church, and sale: we had begun to pull the whole down to the ground, and what manner and fashion they used in pulling it down. I told your Lordship of a vault on the right side of the high Altar that was borne with four pillars, having about it five Chapels. All this is down, Thursday and Friday last. Now we are plucking down an higher vault, borne up by four thick and gross pillars. This shall down for our second work. We brought from London seventeen persons, 3 Carpenters, 2 Smiths, 2 Plummers, and one that keepeth the furnace: every one of these attendeth to his own office: ten of them heweth the walls about, among the which are the three carpenters. These made props to underset where the other cut away. The other break and cut the walls. These are men exercised much better than other men that we find here in the country. [May we not hope that the country people refused to be partakers of their sin?] Wherefore we must both have more men and other things also that we have need of. By month a Tuesday, they begun to cast the lead, and it shall be done with such diligence and saving as may be. So that our trust is, that your Lordship shall be much satisfied with what we do. Your Lordship's servant, John Portmarus." *Vol.* ii. Appendix. *p.* 26.

Surely the pious brethren of the monasteries in those unhappy times must have remembered, and sorrowfully repeated in the ears of the most High, the prophetic words, "Thine adversaries roar

and altars dedicated to the most high God, and the

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in the midst of Thy congregations: and set up their banners for tokens. He that hewed timber afore out of the thick trees: was known to bring it to an excellent work. But now they break down all the carved work thereof: with axes and hammers. They have set fire upon Thy holy places: and have defiled the dwelling-place of Thy Name, even unto the ground. Yea, they said in their hearts, Let us make havoc of them altogether. O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme Thy Name?"

I cannot help adding, from an author not much inclined to sympathize with any but Roman and Druidical antiquity, and who speaks of himself moreover as "no encourager of superstitious foppery," the following passage. He is writing of the Abbey of Glastonbury about the year 1720. "Within a *lustrum* of years, a presbyterian tenant has made more barbarous havoc there than has been since the dissolution, for every week a pillar, a buttress, a window, or an angle of fine hewn stone is sold to the best bidder. Whilst I was there they were excoriating S. Joseph's chappell for that purpose, and the squared stones were lay'd up in lots in the Abbot's kitchen, the rest goes to paving yards and stalls for cattle, or to the highway. *I observed frequent instances of the townsmen being generally afraid to make such purchase, as thinking an unlucky fate attends the family where these materials are used, and they told me many stories and particular instances of it. Others that are but half religious will venture to build stables and outhouses with it, but by no means any part of the dwelling house.*" In the next page we are told, "that the towns-people bought the stone of the vaults underneath the great hall to build a sorry mercat house: *what they durst not have done singly, they perpetrated as a body, hoping vengeance would slip between so many.*" *Stukeley.* Itinerarium Cur. Iter. vj. But the word of God says that He regards numbers no more than persons, and "though hand join in hand, yet the wicked shall not go unpunished."

How utterly forgotten in the xvith. century was that law of Christianity, which has ever forbidden the appropriation in any way to secular purposes of goods once given to God, and employed in His service. The enlightened enthusiasts who pulled down Churches and Chapels, and built houses with the materials for

bodies of the dead,[94] it is not to be supposed (though we had no evidence) that books should have been

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themselves to lodge in, might have learnt many a profitable lesson from the canons of earlier ages, up to the introduction of the Faith among their Saxon forefathers. (Compare *Thorpe*, Ancient Laws and Institutes. *Vol.* 2. *p.* 56. 235. 341., and in later years, *Wilkins*, Concilia, *Tom.* 1. *p.* 576. 636. &c.) There has been published within the last year, a most valuable compendium of the Statutes relating to the Ecclesiastical and Eleemosynary Institutions of England. *(By Archibald J. Stephens. Barrister-at-Law.* 2 *vols.)* The first note *p.* 1. is very much to our purpose. " When any thing is granted *for God*, it is deemed in law to be granted *to God:* and whatsoever is granted to his *church*, for his honour, and the maintenance of his religion and service, is granted *for* and *to* God." Sir William Dugdale has recorded his opinion, or as it was a tender point, his doubts. " As for the Curses which were usually pronounc't by the Founders of these Religious Houses, whether they have attended those violaters of what they so zealously and with devout minds had dedicated to God's service; I will not take upon me to say: but sure I am, that after K. H. 8. had accomplished this work he thrived but a little. And how long such possessions were enjoyed by those who had them, they that have look't into the course of this world may easily see." *Hist. Warw. p.* 148.

Not so hesitatingly however speaks the very learned editor of the *Monasticon Diœcesis Exoniensis*. He gives a remarkable letter, " artful and menacing, of that fit instrument of royal tyranny, John Lord Russell," (*p.* 77.) and adds, " In too many instances of this period we are reminded of the language of the nobles and princes in the 82nd Psalm, ' Who said, Let us take to ourselves the houses of God in possession;' and of the conduct of Ahab to Naboth. Well might Heylin observe, that the king was ' neither the richer in children by so many wives, nor much improved in revenue by such horrible rapines.' "

I need not refer the reader to Spelman's History of Sacrilege, of which a new and careful edition has lately been published, and shall make only one more extract, from the sermons of a great preacher. " There is nothing that the united voice of all history proclaims so loud, as the certain unfailing curse that has pursued and overtaken sacrilege. Make

more fortunate. But we have ample proof. I wish much that I had space to give more than the following

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a catalogue of all the prosperous sacrilegious persons that have been from the beginning of the world to this day, and I believe they will come within a very narrow compass, and be repeated much sooner than the alphabet." *South.* Sermon on Places for Divine Worship.

Many writers, especially in late years when a more just spirit of enquiry has been exercised into facts, have proved the falsehood of the accusations which were made against the inmates of the English monasteries. I allude to it, for the purpose of directing the reader's attention to a collection of "Letters relating to the Suppression" lately published by the London Camden Society. The Editor on the one hand has declared his belief in all the charges brought against the monks, (see Preface, *p.* 1.) and on the other, furnished the clearest evidence of the knavery and abominable lying which were practised by the King's Commissioners, in order to force surrenders.

This is already too long a note, but I must add the contrast which was displayed by Henry 5th. In his time it was proposed by the Speaker of the House of Commons, to seize the revenues of the Church, but the King refused, and declared that he would "leave the Church in a better condition than he found it." *Collier. Vol.* 1. *p.* 620. Again, when the Alien Priories were no longer allowed, they were granted, not to greedy courtiers, but "to other monasteries and colleges of learned men." Once more: who would have supposed that in the year 1539 such iniquities would have been not merely witnessed but advised by men who only 15 years before, whether truely or falsely, had brought this charge amongst others against Cardinal Wolsey? "19. Also, that the said lord Cardinal hath not only by his untrue suggestion, shamefully slandered many good religious houses, and good virtuous men dwelling in them, but also suppressed by reason thereof, above thirty houses of religion. — and thereupon hath caused to be found by verdict untruly, that the religious persons so suppressed had voluntarily forsaken their said houses, which was untrue, and so hath caused open perjury to be committed, to the high displeasure of Almighty God." *Collier. Vol.* 2. *p.* 40.

[94] See the horrible account which is preserved in the old book of the *Rites of Durham Church*, *p.* 86: how the body of S. Cuthbert was treated by the notorious

one or two examples. Thus, a letter of the Archbishop of Canterbury, referring his proceedings in spiritual matters to the approbation of Cromwell, a layman.[95] "My singular good Lord,—— about a twelve months past, I lodged at my house in Croydon: where certain of my chaplains by chance went into the church there, and as they looked in certain books they found the names of Bishops of Rome not put out according unto the King's commandment; wherefore I sent for all the priests of the church, and their books also,—and commanded them that they should amend their said books, and *I discharged the parish priest of his service at the same time.*" The letter goes on to say, that Cranmer for the same offence put a chantry priest in bail to appear before the council: and it proves most clearly the difficulty which was met with in enforcing the King's commands.

Again, a long list of articles against one Mr. Don of Jesus college, Cambridge, chiefly run upon the same matter, that he would not deface the service books.[96]

Again, a most remarkable letter and blasphemous, written by a monk of the monastery of Pershore, desiring to be dismissed, to the Lord Cromwell, "second

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Doctor Ley and Doctor Henley, the royal commissioners or visiters, "in the time of King Henrie. 8." This case does not enter into the question of genuine or pretended, of valuable or worthless relics, nor need we stop to enquire whether they were either one or the other: but it was, like many such perpetrated at the same time, a mere brutal mangling of the dead; with the detestable purpose moreover of offering insult to certainly religious feelings and prejudices, and of blazoning forth infidelity to the world.

[95] Cranmer's Remains. *Vol.* 1. *p.* 247.

[96] Ibid. *p.* 269.

person yn thys rem of Englond." I say blasphemous, containing such a passage as this, to a man like Cromwell, or to any man. "Most gracyus lord and most worthyst vycytar that ever cam a moncks us, macke me your servant, handemaid, and beydman, and save my sowlle wych sholdbe lost yf ye helpe yt not, the wych you may save with one word speckyng, and mayk me, wych am now nawtt, to cum unto grace and goodnes." But this worthy member of that house goes on to instruct the second person of the realm, "how the kyng's grace commandyment ys keyp yn puttyng forth of bocks the beyschatt of roms vserpt powor,"—which is, "abbots, moncks, prests don lyttyl or nothing to put owtt of bocks the beyschatt of romes name for y my selfe do know in dyu'rs bocks wher ys name and hys vserpt powor upon vs ys."[97]

Once more; the testimony of an eye-witness to the completeness of the destruction when at last it could be escaped no longer. "If there had bene" says John Bale "in every shyre but one solemyne lybrary, to the

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[97] *Dugdale.* Monasticon. *Vol.* 2. *p.* 424. This was the sort of person, upon whose evidence the Commissioners rested: and as they could not always procure even this, they were forced to be content with the assurance of their Visiter, "the poor priest, Richard Layton," that "the brethren be so streight kept, they cannot offend, but fain they would, if they might, as they confess." Even the author of the Hist. of Glastonbury, from whom I quote, who hated the monastic institution as much as any man, could not believe this. He adds "A more satisfactory vindication of the Abbey of Glaston, from any imputation of immorality or disorder, cannot be desired; while the uncharitable insinuation at the end of Layton's letter, and the absurd confession, said to have been volunteered by the monks, of their own *vicious inclinations*, afford a pretty strong proof of the spirit of malignity and fabrication in which the Visiters executed their commission." *p.* 221.

preseruacyon of those noble workes, it had bene yet sumwhat. But to destroy all without consydyracyon, is and wyll be vnto Englande for euer a moste horryble infamy amonge the graue senyours of other nacyons. A greate nombre of them whych purchased those superstycyouse mansyons, reserued of those bokes, some to serue theyr iakes, some to scoure theyr candelstyckes, and some to rubbe their bootes. Some they solde to the grossers and sope sellers, and some they sent ouer see to the bokebynders, not in small nombre, but at tymes whole shyppes full, to the wonderynge of the foren nacyons. I know a merchaunt man, which shall at thys tyme be namelesse, that boughte the contentes of two noble lybraryes for .xl. shyllynges pryce, a shame it is to be spoken. This stuffe hath he occupyed in the stede of graye paper by the space of more than these .x. yeares, and yet he hath store ynough for as many yeares to come."[98] True, that Bale is here speaking of the general contents of the monastic and cathedral libraries: he was not one who would have lamented the loss of any book better than an old chronicle.[99] But from his facts we learn how extensive

[98] The laboryouse Journey of John Leylande, &c. enlarged by Johan Bale. *Lives of the Antiquaries. Vol.* 1. In the library of the British Museum, (*Bibl. Reg.* 2. B. vij,) is a most magnificent manuscript, containing histories from the Old Testament, a Calendar, Psalter, Hymns, and a Litany. This was once given to Queen Mary, according to the following very significant entry on the last page of the volume. "Hunc librum, Nautis ad exteros transvehendum datum, spectatus et honestus vir Baldwinus smithus Londini a portoriis et vectigalibus, retraxit, atque Mariæ illustrissimæ Angliæ, Franciæ et Hiberniæ Reginæ donavit, mense Octobri, Anno Domini millesimo quingentesimo quinquagesimo tertio, regni sui primo."

[99] I do not of course mean but that these also are of great value.

was the destruction. The indiscriminating passion of the days of Edward the 6th, knowing only that the greater part of the collections consisted of service books, involved all in one common ruin: and secular historians have to lament that furious bigotry which spared not the annals of our country, no less than they who, with an earnest and sober reverence enquiring into the old religious observances of their Church, can find but few records left to guide them through the mists of error, in which the ignorance and misrepresentations of after-ages have obscured their path.

I now conclude this dissertation. It has run on to a much greater length than I anticipated at the beginning, and yet I have omitted much which might have been given: more tables of contents, comparisons between various editions, particular changes in some of the more important offices which from time to time occurred. I shall be satisfied if I have in any degree thrown some additional light upon an intricate subject; one on which hitherto we may almost say that no labour has been spent: indeed many of the explanations had better never have been attempted, for they could not possibly have been the result of genuine inquiry, and have been the means of perpetuating mistakes, and of encreasing difficulties. I cannot expect but that I myself have advanced some opinions which others, better learned, may differ from. But in examining and correcting these, it must be, that further information will be acquired and communicated: hence a benefit will be gained. I do not ask for indulgence; it is always useless: but those will be the last to withhold it, who by their own experience know that there are few subjects involved in greater obscurity, than are the Ancient Service-Books of the Church of England.

And one word more. Some men, I trust but few, would have thought it almost necessary, in such a discussion, to make frequent observations upon the contents of the volumes under examination: to point out the absurdity of a rubric, or the interruption of a response; to exclaim against the want of vital Christianity in an age which could be content with such or such forms of devotion; and against the excess of superstition which could alone account for the gorgeousness of this Procession, or the abasement of that Humiliation, which required, if we may so speak, such a multitude of Service Books: closing up the whole with loud congratulations upon the blessings which we now enjoy in the possession of the Common Prayer Book. From all such, I have carefully abstained; and this, not because I do not fully value and appreciate our present Prayer Book, but because I am sure such remarks would have been utterly out of place.

We have not been examining volumes of the same character and kind as those with which, to the injury of true and lively devotion, countries are at this time inundated, which are immediately subjected to the authority of the Church of Rome. Such as are the psalters of Bonaventure, the litanies of the blessed Virgin, and many others. It is not to be denied that some of the old "Horæ" of the Salisbury Use, especially contained prayers and recommendations of prayers, which were the unhealthy produce of a period in the history of the Church of England, when her people and rulers, if they were anxious to pray more frequently than in modern times, were not so careful as they ought to have been, about the language in which their petitions were couched, the matter which was in them, and to whom they were addressed. But,

objectionable as such portions of the ancient Service Books were, they are not to be compared with the almost innumerable manuals of the seventeenth and eighteenth centuries, for the use of which in the communion of the Church of Rome, and their recommendation to the laity, universal as we know it is, I am at a loss to conceive even an excuse. An attempt has lately been made to introduce some such, again among ourselves: adaptations, and so called corrected editions, which cannot be looked upon without grave suspicion, and which we may hope have failed of success. Not by a stubborn resistance against what is really Catholic and good, nor by an easy reception of what is at best but doubtful, and has certainly been mischievous: not by an ignorant and indiscriminating hatred of the rites and worship of other branches of the Church of Christ, nor by a varnishing over of abuses which cannot be denied, and by a stealthy introduction of observances which we know have done injury, in fact, both to faith and practice, can we hope to restore once more the interrupted Unity of the Church, and ourselves to the inestimable blessings which must be the result. Upon such a plan we could not expect the approbation of our Divine Head, or the cooperation of His Holy Spirit.

But whilst I think, and undoubtingly think thus of such manuals and books of private devotion, I could not see any necessity for wearying the reader with continued rememberings of much, which we might have wished away, in the Offices and Liturgies, by which for a thousand years the Church of which I am myself a priest, guided the public worship of her people, and offered up her Services to God: I feel moreover that we ourselves have lost much that was most profitable,

and holy, and just, and true: that whilst errors have been taken away from our modern Book, and, if men will have it so, too great tediousness and repetition removed, yet that all is not solid gain. I hope that in another work I have shewn, that in the most important of all our Offices, we still have every thing which is requisite for the due celebration of the Holy Eucharist: but it is one thing to be certain of this and to be content; it is another to pride ourselves upon our Common Prayer Book, as if it was perfection: as if the rest of the Catholic Church were to be pitied, because its members have not altered, to the extent of our example, the Daily Worship, and the Ritual, and the Liturgy of their Fathers.

Appendix to Dissertation upon the Service Books.

Extracts from Inventories of Parish Churches taken in the 13th Century, in the Diocese of Salisbury.

THESE Inventories are contained in the very valuable volume, so often referred to in the foregoing dissertation, and to which I shall be again indebted. It is preserved among the muniments of the Bishops of Salisbury. Commonly it is called the "Registrum Sancti Osmundi :" but it has no further claim to that title, than as having at the beginning a copy, the oldest I presume extant, of the famous consuetudinary drawn up by that Bishop. The remainder of the volume, amounting to four-fifths of the whole, is composed of various charters relating to the see of Salisbury, to the property of the Dean and Chapter, and to various privileges bestowed upon them : following these, are the contemporary records of a Visitation held by the then Dean of Sarum, A. D. 1220 ; William de Wenda, who (says *Le Neve*) was elected in that year : after, a number of other documents succeed, chiefly legal, and having reference to transactions during the episcopate of Bishop Poore : an account of the election of Bishop Bingham, successor to Poore : of the removal of the church from Old to New Sarum : an inventory, (imperfect) of the ornaments of the Cathedral : and other matters. I do not pretend to give more than the faintest sketch

of this most important book: but it certainly ought rather to be called the Register of Bishop Poore, than of Saint Osmund. The original manuscript is a small folio, upon vellum; of various hands, and dates; from about the year 1210 to 1240.

The following inventories of books, then belonging to many parish churches in the diocese of Salisbury, will be found peculiarly interesting, and illustrative of much that has been discussed in the Dissertation. I omit all those items which do not refer to books: such as of the vestments, chalices, patens, &c. They are not connected with my present subject, and whilst I regret being obliged to pass them over, I leave them with the hope that some day they may be made public.

I proceed now to these extracts.

"Inventarium factum apud Sunning per W. decanum Sar. Anno Domini. M°.CC°.xx°.

— Unum Missale novum absque epistolis, sine musica, et sine gradali: et aliud vetus Missale, in quo leguntur epistolæ, plenum, sine musica: liganda. Breviarium vetus absque musica, sufficiens. Antiphonarium vetus, minus sufficiens, et aliud novum, cum psalterio in principio, sufficiens, de dono Vitalis vicarii, sed ligandum. Gradale vetus, cum Tropario. Et aliud novum. Duo Psalteria vetera. 1. Textus coopertus argento, continens evangelia anni. 1. Troparius per se. 1. Ordinale. Quidam novus liber, continens missas privatas. 1. Manuale parvum. 1. Vetus Psalterium, ex una parte rubeum, ex altera, album: habens crucem osseam extra."

"Item est capella apud Rothescamp.—Isti sunt libri. Missale vetus, nullius pretii. Breviarium bonum cum Antiphonario, et Ymnarium et Collectarium cum notitia. Item unum Gradale parvum, vetus et nullius

pretii: et aliud novum in quaternis, in duobus voluminibus, cum Tropario imperfecto. Item Troparius parvulus, vetus. Psalterium vetus. Item Manuale. Ymnarius parvus."

"Item est ibi capella apud Wokyngeham.—Isti sunt libri ejusdem capellæ. Unum Missale cum notula, sufficiens: et unum Antiphonarium, sufficiens, cum Collectario: et Capitularium, et Ymnarium. Item unum Missale vetus. Breviarium nullum. Unum Gradale minus sufficiens. Psalterium sufficiens. Item aliud Gradale vetus. Item aliud Missale vetus, litera Anglica. Unus quaternus continens lectiones et responsoria, de festivitate omnium sanctorum."

"Item capella pertinens ad ecclesiam de Sunning: capella de Herst.—Hii sunt libri ejusdem capellæ. Unum Missale cum Tropario in fine, cum notula, sufficiens. Et unum Antiphonarium cum Collectario et Capitulario, et Ymnario, et Psalterio, in eodem volumine, et in fine, Legenda de communi sanctorum. Et unum Breviarium, scil. temporale et sanctorale in eodem volumine, minus sufficiens. Et unum Gradale vetus et cum Tropario, nullius pretii. Item Psalterium vetus, et Manuale vetus. Item unum Troparium parvum per se."

"Item est ibi (capella) apud Sandhurst.—Isti sunt libri. Missale vetus sine notula. Antiphonarium vetus et insufficiens, quod est de Wokyngham. Breviarium nullum. Item Legenda ab adventu usque ad septuages. quæ est de Wokyngeham. Et unum Gradale sufficiens, et Psalterium debile."

"Item est ibi capella apud Edburgefeld.—Hii sunt libri. Missale vetus sine nota. Manuale vetus. Antiphonarium vetus, et parvi pretii. Temporale Breviarii, in duobus voluminibus, vetus et attritum. Gra-

duale vetus et parvi pretii. Item parvus liber continens Capitularium, Collectarium et Ymnarium. Item parvus alius liber continens Ymnarium, et Venite: et intonationes Venitarii. Psalterium vetus nullius pretii."

"Inventarium factum in ecclesia de Mera per W. decanum Sar. Anno Domini M°.CC°.xx°. qui erat annus tertius pontificatus Ricardi Sar. episcopi: in vigil. S. Michaelis."

"— Hii sunt libri ecclesiæ de Mera. Unum Missale novum et sufficiens, cum nota sufficienti: et unum vetus cum nota, sufficiens. Unum Breviarium in duobus voluminibus. Duo Antiphonaria, unum novum in quo continetur Psalterium, et Collectarium, et Capitularium et Ymnarium: et aliud in quo continetur Collectarium, et Capitularium et Ymnarium. Item unum Gradale bonum et sufficiens, sed ligandum. Et aliud vetus cum Tropario parvi pretii. Unum Manuale: et unum Psalterium nullius pretii. Item unum Gradale novum. Item liber vetussimus habens crucem superpositam super quam juratur."

"Isti sunt libri ecclesiæ de Hegtredebir. Duo Missalia. Duo Gradalia. Unum Troparium. Unum Antiphonarium. Duo Breviaria nova: unum temporale et aliud sanctorum: et duo Breviaria vetera, unum temporale, et aliud sanctorum. Unum Psalterium parvi pretii. Unum Ordinale: et Pastorale Gregorii: Liber sermonum: Decreta Pontificum.

"Anno Domini M°. CC°. xxvj°. visitavit W. decanus Sar. capellam de Cnuch.

— Hæc sunt ornamenta. Unum Missale vetus: parvum et nullius valoris. j. Breviarium vetus et insufficiens. j. Psalterium parvum, vetus. j. Gradale novum in quaternis cum Tropario. Item Collecta-

rium et Capitularium de dono ejusdem. Item unum Antiphonarium novum in quaternis, cum Tropario. Item Breviarium et Antiphonarium ab adventu Domini usque ascensionem in quaternis, scilicet in xviij quaternis: de quibus xij quaterni sunt continui et continent usque ad nonam lectionem in septuagesima. Item sunt ibi vj quaterni continui de eodem volumine, qui incipiunt a lectione quinta passionis Dominicæ, et durant usque vigiliam ascensionis Dominicæ. Item j. Canon Missæ novus."

"Hæc sunt ornamenta ecclesiæ S. Petri de Swaleuclive.—Hii sunt libri. j. Missale. j. Gradale. Unum Troparium. Unum Antiphonarium: et isti non sunt plenarie sufficientes. Breviarium temporale, sufficiens. Aliud de communi sanctorum cum Antiphonario ad illud pertinente.

Hic est defectus in dicta ecclesia. Breviarium sanctorum proprium. Ordinale. Manuale. Collectarium, et Capitularium, Consuetudinarium."

"Willielmus decanus Sar. visitavit ecclesiam de Hull. Anno Gratiæ M°.CC°.xx°.—Libri ibidem inventi. Missale qualequale, cum notula, ligandum. Breviarium vetus et minus sufficiens. Antiphonarium debile, et ligandum. Manuale sufficiens. Psalterium sufficiens. Item Liber Ordinalis. Unum Troparium. Ymnarius sufficiens. Non est ibi Gradale."

"Inventarium factum apud Horningesham per eundem decanum anno Gratiæ M°.CC°.xxiiij°.—Libri ibidem inventi. Missale vetus inordinate compositum, continens Psalterium et Ymnarium. Collectarium et Capitularium cum notula et cum Tropario. Antiphonarium sufficiens: continens Psalterium. Breviarium nullius pretii. j. Gradale vetus et ligandum. j. Manuale satis sufficiens."

“Hæc sunt ornamenta ecclesiæ Sarum inventa in thesauraria iij°. kal. Aprilis anno ab incarnatione Domini M°. CC°. xiiij°. recepta tunc ab Abrahamo thesaurario sicut ipse proprio manuscripto integravit coram decano et capitulo, anno ab incarnatione Domini, M°. CC°. xxij°.

“Textus unus aureus magnus continens saphiros. xx. et smaragdos. vj. et thopazios. viij. et alemandinas. xviij. et gernettas. viij. et perlas. xij. Item unus Evangelicus bene deauratus, cum lapidibus viij. Item Textus unus parvus, cum imagine beatæ Mariæ, cum lapidibus. xix. Item Texti quatuor cooperti argento, deaurati, omnes præter unum. Item Texti duo sine argento.”—“Ad altare omnium sanctorum.—Missale j. Gradale j. Item Liber evangeliorum et epistolarum, et quaterni .iij. cum Alleluia. etc.”—“Ad altare beati Nicholai.—Missale j. Item Evangelistarium et Epistolarium. j.”—“Ad altare beati Thomæ martyris. —Item Missale j. et Gradale. j. Epistolarium. j.”

List of the Titles of Service Books
mentioned in the Dissertation.

A Dissertation upon the ancient Occasional Offices of the Church of England.

Dissertation on the Occasional Offices.

I.

I HAVE avoided as much as possible the addition of notes to the text of the Offices which form the greater part of this volume: being desirous that the reader should be furnished with an accurate edition and arrangement of those offices, illustrated only by some important variations between them and the Uses of the other Churches of York, or Hereford, or Bangor; and by an explanation of some parts of them, which seem to be involved in any difficulty or obscurity. Hence I have not noticed the almost numberless variations, many of them of the highest importance, which exist between the old ritual and pontifical of the church of England, and the modern ones which correspond to them of the church of Rome. These latter books are to be procured any where, and every reader who may wish to pursue the subject, can easily make the comparison for himself. My object has been to illustrate our present Book of Common Prayer, and to furnish some information respecting the observances and faith and practice of the English Church, from her own authentic documents, during the middle ages.

But I think that some observations may not unfitly

be thrown together, by way of preface, or preliminary dissertation, consisting chiefly of extracts and collections from canons and orders of the Church of England, which regard the due celebration of these holy offices.

Three of the offices which I have edited, viz. of Confirmation, Marriage, and Extreme Unction, were considered, by the church of England for some centuries before the reformation, to be sacraments in the same sense in which those of Baptism and the Eucharist were held to be. The rite of extreme unction is now no longer practised or allowed in the church of England: but confirmation and marriage she teaches us are sacraments, although not such as two only are, "generally necessary to salvation." It was in this sense that the framers of Queen Elizabeth's Act for Uniformity spoke, when they enacted that "all and singular ministers shall, from and after the feast of the Nativitie —— be bounden to saie and use the Matins, Euensong, celebracion of the Lordes supper, and administracion of eche of the Sacramentes,——in such order and forme, *etc.*" But the reader will remember that, certainly in the later canons before 1530, which may be cited, the term *sacramentum* is to be understood, not only with S. Augustine, as the "invisibilis gratiæ visibilis forma," but, as the "invisibilis gratiæ visibile signum ad nostram justificationem institutum." Or to take the number and necessity of the sacraments from a provincial statute of Archbishop Peckham, in the year 1281: "Septem ecclesiæ sunt sacramenta, quorum dispensatores sunt prælati ecclesiæ; quorum quinque ab omnibus debent recipi Christianis; utpote baptismus, confirmatio, pœnitentia, eucharistia, extrema unctio; ——sunt et alia duo sacramenta, scil. ordo et matrimonium, quorum primum perfectis convenit, secundum

vero novi testamenti tempore solum convenit imperfectis."[1]

II. Although the church of England has at various times limited the meaning, or extended it, of the term Sacrament, herein following the custom of the fathers of the Catholic Church who employed it in even a wider sense than writers of later ages; and although she has removed, as I have said, one Office altogether from her ritual; yet whether they be few or many, whether more than two, or two only be generally necessary to salvation, she has always held that "it is not lawful for any man to take upon himself the office of ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same," by the laying on of the hands of a Bishop. The statute above quoted says, "sacramenta, quorum dispensatores sunt prælati ecclesiæ:" upon which Lyndwood's gloss is: "Hic vocantur prælati nedum superiores, ut Episcopi: sed etiam inferiores, ut archidiaconi, presbyteri plebani, et rectores ecclesiarum. Unde quoad hanc dispensationem quilibet, qui præest curæ animarum, dicitur esse prælatus, dummodo habeat potestatem sacramenta dispensandi."[2] That is, as he proceeds to explain, of course in their degree, confirmation and orders being committed only to the Bishops.

When therefore they have been so ordained, the church of England has ever insisted upon all her

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[1] *Wilkins.* Concilia. *Tom.* 2. *p.* 56. Compare also, Concilium Dunelm. "*De numero Sacramentorum.*" *Tom.* 1. *p.* 574. "*Imperfectis.* sc. Laicis, qui respectu Clericorum dicuntur imperfecti." *Lyndwood.* Lib. 1. Tit. 7. *Ignorantia.* verb. *Imperfectis.*

[2] Lib. 1. Tit. vij. *Ignorantia.* verb. *Prælati.*

priests being prepared, if called upon, to perform the duties of their sacred ministry: and indeed not only parish-priests, but every priest to whom power and authority have been given, when it may be necessary, and without intrusion upon another's charge. And to this carefulness, in a great degree, and not to any general laxity of living and manners among the English clergy in the middle ages, are we to attribute those frequent provincial and diocesan statutes, that they should live piously, orderly, and in the severe practice of all religious duties.

III. But it will be not useless to quote some orders, to the effect that the sacraments were to be administered to the people, freely and without charge. It would have been idle to have insisted upon the necessity that all men should receive some of them, and nevertheless, by tacitly permitting money to be paid and demanded for the administration, put the reception of them out of the reach of the poor.

First then in the year 1126, the second canon of the council of London. "Interdicimus, ut pro chrismate, pro oleo, pro baptismate, pro pœnitentia, pro visitatione infirmorum, seu unctione, pro communione Corporis Christi, pro sepultura nullum omnino pretium exigatur."[3] Another, to the same effect, was enacted at the synod of Westminster, A. D. 1138, adding the "desponsatio mulierum" and the sentence, "quod qui præsumpserit, excommunicationi subjaceat."[4] Again: in other words by the council of London in the next century, A. D. 1200. "Canon viij. *Nihil exigendum pro sacramentis administrandis.*"——"inhibemus: ne

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[3] *Wilkins.* Concilia. *Tom.* I. *p.* 408.

[4] Ibid. *p.* 415.

a personis ecclesiasticis deducendis ad sedem, vel sacerdotibus vel aliis clericis instituendis, aut sepeliendis mortuis, aut benedicendis nubentibus, seu pro chrismate, seu quibuslibet aliis sacramentis aliquid exigatur."[5] I pass by a statute of a council of Durham, A. D. 1220, to the same purpose, "sub pœna suspensionis:"[6] another, of a provincial constitution at Oxford, in 1222,[7] by Archbishop Stephen Langton, upon which Lyndwood's gloss should be consulted:[8] and I shall extract the constitution of Otho: "*De septem sacramentis, ut gratis conferantur.* Sacramenta ecclesiastica, in quibus, tanquam in vasis cœlestibus, salutis remedia continentur: necnon oleum sanctificatum et chrisma, a ministris ecclesiæ pure atque devote, qualibet exclusa cupiditatis labe, statuimus, et statuendo præcipimus exhiberi, nulla difficultate in eis adhibita exhibendis, prætextu consuetudinis alicujus, qua dicantur ab eis, qui ea recipiunt, aliquibus aliqua persolvenda."[9] Upon this statute John de Athon has a gloss, to which I must refer the reader.[10] And, to name no more, similar regulations and orders were made, in a diocesan synod of Worcester in 1240, and of Exeter in 1287.[11]

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[5] *Wilkins.* Concilia. *Tom.* 1. *p.* 506.

[6] Ibid. *p.* 575.

[7] Ibid. *p.* 589.

[8] *Lib.* 5. *Tit.* ij. De Simonia. *Firmiter inhibemus.*

[9] *Wilkins.* Conc. *Tom.* 1. *p.* 650. Cf. Constit. IV.

[10] *De septem Sacramentis.*

[11] *Wilkins.* Conc. *Tom.* 1. *p.* 671. *Tom.* 2. *p.* 150. See with regard also to the Greek Church, Balsamon's commentary upon the 23rd canon of the synod "in Trullo:" "Ut nullus——præbens communionem, ab eo qui communicat, ejus participationis gratia, obolos vel quamvis aliam speciem exigat. Non est enim venalis gratia. *etc.*" *Bevereg.* Pandect. Canon. *Tom.* 1. *p.* 181.

IV. The Sacrament of Baptism, as might be expected, very early attracted the attention of the rulers of the Church, that it might be decently and duly administered. The σωτήριον βάπτισμα, the θείον και ζωοποιον βάπτισμα of the fathers, was not looked upon in the Anglo-Saxon church, more than in after ages, as a mere ceremony, but as a necessary means by which men might be saved. As S. Cyril of Jerusalem taught in the fourth century, speaking of Baptism: "ἐν τῷ αὐτῷ ἀπεθνήσκετε καὶ ἐγεννᾶσθε· και τὸ σωτήριον ἐκεῖνο ὕδωρ, και τάφος ὑμῖν ἐγίνετο καὶ μήτηρ:"[12] so did Archbishop Ælfric, in his Easter homily, in like manner teach: "That the heathen child is baptised, and changes not its outer form, although inwardly converted; it is carried to the font sinful through Adam's transgression, and is washed inwardly from all its sin, yet changes not its outward form. So also the holy font-water, which is called the well-spring of Life, is outwardly like any other water, and subject to corruption: but the Holy Ghost descends with power upon the corruptible water, through the blessing of the priest, and through that Ghostly Might all sin is washed away both of the body and the soul."[13]

I shall extract from some collections which I have made relating to the administration of this sacrament,

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[12] Catech. Mystag. 2. *Opera.* *p.* 312.

[13] Hom. in. di. sanctum Paschæ. § 4. Cf. *Beda.* Hist. Eccl. *lib.* 2. *c.* 5.

On a blank leaf of a most magnificent MS. Breviary "ad usum Sarum," upon vellum, in the library of the Lord Bishop of Salisbury, is the following. It is noted; and the doxology is the earliest which I remember to have seen, in English, with the notation. The writing is later than the rest of the volume, being about 1470.

"Remember youre promys made yn baptym. And chrystys mercyful bloud shedyng. By the

beginning with the penitential of Archbishop Theodore. "Si quis episcopus aut presbyter non trinam mersionem in baptismo celebret, sed semel mergat, quod dare videtur in morte Domini, deponatur; non enim dixit nobis Dominus: In morte mea baptizate, sed, 'Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.'"[14] Shortly afterwards, in the excerpts of Egbert, Archbishop of York, we find two canons. "x. Ut a cunctis sacerdotibus jus et tempus baptismatis temporibus congruis, secundum canonicam institutionem, cautissime observentur. xi. Ut omnes sacerdotes, quibuscunque horis, omnibus indigentibus baptismum, infirmitatis causa, diligentissime tribuant." And immediately following these is a canon bearing upon a point already discussed: "Ut nullus presbyter sacrum officium, sive baptismatis sacramentum, aut aliquid donorum spiritalium pro aliquo pretio vendere præsumat; ne vendentes et ementes in templo columbas imitentur."[15] About the same time, in that province, an abuse appears to have crept in, which the Archbishop notices and forbids. "xlij. Sunt quidam qui miscent vinum

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wyche most holy sprynklyng. Off all youre syns youe haue fre perdon.

Haue mercy uppon me, oo god.

Affter thy grat mercy.

Remember. *etc.*

And accordyng to the multytude of the mercys.

Do a wey my wyckydness.

Remember. *etc.*

Glory be to the father and to the Son, and to the holy goost.

As hyt was yn the begynnyng, so now, and euer, and yn the world off worlds, so be hyt.

By the wyche."

[14] Liber Pœnit. *Cap.* xlviij. 20. *Thorpe. Vol.* 2. *p.* 58.

[15] *Wilkins.* Conc. *Tom.* 1. *p.* 102. *Thorpe. Vol.* 2. *p.* 99. Cf. 27th of Ælfric's Canons.

cum aqua baptismatis non recte: et Christus non jussit baptizari vino, sed aqua."

Some few years before this, the ecclesiastical laws of K. Ina had decreed, that every infant should be baptized within thirty days, under a penalty. "Infans intra triginta dies baptizetur: si hoc non ita fiat, triginta solidis compenset (parens:) si tunc mortuus sit absque baptismate, compenset illud omnibus quæ habet."[16] In the 10th century we find this period somewhat extended, by the canons enacted under K. Edgar. "Docemus etiam, ut quilibet sacerdos baptismum peragat, simul ac requiritur: et deinde in parochia sua (on hiſ ſcriꝼtſcire) præcipiat, ut quilibet infans baptizetur intra xxxvij. dies, et ut nemo nimis diu ab episcopo confirmari differat."[17] To the same purpose are, the 10th of the laws of the Northumbrian priests, in the same century; the 26th of the canons of Ælfric: and lastly, the 17th of the ecclesiastical Institutes. "If any one bring a sickly child to a mass-priest, be it of whatever mass-priest's district it may, then let him baptize it forthwith, and for no business let him neglect to baptize it, be it from whence it may. If he on any account neglect it, and it die without baptism, then be it known to him, that on doomsday he shall render an account for that soul to God."[18] Once more, a canon of the council of Calchuth in the year 816. "Sciant etiam presbyteri, quando sacrum bap-

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16 *Wilkins.* Conc. *Tom.* 1. *p.* 58.

17 Ibid. *p.* 226. Cf. *Thorpe. Vol.* 2. *p.* 247.

18 *Wilkins.* Conc. *Tom.* 1. *p.* 218. *Thorpe. Vol.* 2. 353. 413. The clause in the last canon about "another mass-priest's district," has reference to an order immediately, that no priest should entice people from another district.

tismum ministrant, ut non effundant aquam sanctam super capita infantium, sed semper mergantur in lavacro; sicut exemplum præbuit per semetipsum Dei Filius omni credenti, quando esset ter mersus in undis Jordanis."[19]

I pass on to the age which succeeded the Norman conquest, and come to a canon of the council of York, in 1195. We now find other particulars. "Statuimus, ne in baptismate plures quam tres suscipiant puerum de sacro fonte; masculum duo mares, et una mulier; fœminam duo fœminæ, et unus mas: ubi autem puer, cujus baptisma ignoratur, reperitur expositus, sive cum sale sive sine sale reperiatur, baptizetur; cum non intelligatur iteratum, quod nescitur fuisse collatum."[20] In the year 1200, a council at London decreed, after repeating that where baptism appeared not to have been performed, it was to be administered: "et ut non liceat diaconis baptizare, nisi duplici necessitate: viz. quia sacerdos non potest, vel absens, vel stulte non vult, et mors imminet puero. Si vero in necessitate puer baptizetur a laico, quod fieri potest a patre vel matre, absque matrimonii præjudicio, sequentia immersionem non præcedentia per sacerdotem expleantur."[21]

Passing on to the council of Durham, in 1220, we find several canons relating to the sacrament of baptism. "*Quælibet ecclesia habeat baptisterium.* Baptisterium habeatur in qualibet ecclesia baptismali, lapideum, vel aliquod competens, quod decenter cooperiatur et reverenter conservetur, et in alios usus non conver-

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[19] *Wilkins.* Conc. *Tom.* 1. *p.* 171.

[20] Ibid. *Tom.* 1. *p.* 501.

[21] Ibid. *Tom.* 1. *p.* 505.

tatur. Aqua vero, in qua baptizatur puer, ultra septem dies in baptisterio non servetur. Si vero puer domi a laico, propter necessitatem fuerit baptizatus, aqua, propter reverentiam baptismi, vel fundatur in ignem, vel ad ecclesiam in baptisterium fundenda deferatur; et vas illud vel comburatur, vel ad usus ecclesiæ deputetur. *Forma baptizandi.* Semper sacerdos interroget laicum diligenter, cum in necessitate baptizaverit puerum, quid dixerit, et quid fecerit. Et si præcedente diligenti inquisitione, facta sibi plena fide, invenerit laicum distincte et in forma ecclesiæ baptizasse in Latino, sive in Gallico, seu in Anglico, approbet factum; sin autem, baptizet puerum: Non intendo te rebaptizare, et si tu non es baptizatus, ego baptizo te, etc. *De patrinis.* Ad levandum puerum de fonte, tres ad plus recipiantur in baptismo maris, duo mares et una fœmina; fœmina vero a duabus fœminis et uno mare suscipiatur. Quod amplius est, a malo est." Then follow other canons, similar to some already extracted of other councils, about deacons baptising: of the baptism of children found exposed, &c.[22]

These orders were repeated in the province of Canterbury about two years after, in a council at Oxford, under Stephen Langton: again, and others to the same effect in 1236, among the constitutions of Archbishop

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[22] Ibid. *Tom.* 1. *p.* 576. See *Martene.* De ant. Ecc. rit. *Lib.* 1. *Cap.* 1. 16. One of the earliest orders made by the Church with respect to the cases of exposed infants, was in an African council, cited by *Bingham,* book xi. cap. iv. 17. It was repeated in the 84th canon of the council *in Trullo,* upon which the reader should consult Balsamon's commentary, and Zonaras', in *Bevereg.* Pandect. *Tom.* 1. *p.* 254: and *Catalani,* Conc. Comm. *Tom.* 2. *p.* 206.

Edmund: in the diocese of Chichester, in 1246: and in various other councils, which I do not think it necessary to specify: of which one of the most particular in its directions is the second canon of the synod of Exeter, held under Bishop Quivil, in the year 1287.

Lyndwood remarks upon the order that the font must be of stone or of any other proper material, "lapideum vel aliud competens," "*Aliud*, sc. de alia materia congrua et honesta, tali viz. quæ sit solida, durabilis, et fortis, ac aquæ infusæ retentiva. *Competens.* Sic quod baptizandus possit in eo mergi."[23] He says, upon the order "Vas illud comburatur, vel ad usus ecclesiæ deputetur:" "tale namque vas, licet non sit sacrum, ratione tamen venerationis sacramenti non debet converti ad usus privatos sive prophanos, sicut legitur in simili de aliis materiis non sacris, sacris usibus deputatis incendio comburendis. *Usus Ecclesiæ.* Sc. ut in illo laventur vestimenta ecclesiæ, vel possunt talia vasa verti ad usum prælati ecclesiæ in aliquo ministerio honesto."

From this last gloss it seems evident that even though a child through necessity was baptized at home, yet the vessel was to be of sufficient size to immerse the infant: as Lyndwood expressly says in the gloss which immediately precedes. "*Vas illud.* sc. in quo puer baptizatus est. Et hæc litera, ut videtur, innuit, quod baptismus debet fieri in aliquo vase, sic quod in aqua mergi possit baptizandus. Et talis immersio debet esse trina, nisi consuetudo habeat ut sit unica tantum." But he goes on to say, that immersion is not of necessity. "Tamen hoc non intelligas de necessitate baptismi,

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[23] *Lib.* 3. *Tit.* 24. *Baptisterium habeatur.*

sc. ut fiat immersio, sed potest fieri etiam per modum effusionis vel aspersionis. Et hoc maxime est verum, quando consuetudo Ecclesiæ hoc patitur, vel quando necessitas incumbit propter defectum, sive propter periculum pueri, vel etiam propter imbecillitatem sacerdotis non potentis sustentare infantem: in his enim casibus, et similibus, sufficit quod caput aspergatur, vel super caput aqua effundatur, vel in aquam mergatur, tanquam pars principalior."

So in another place, upon this important point, the same great writer quotes the example of S. Peter, who baptized five thousand on one day; but this must have been by aspersion, and not by immersion: and he holds it to be sufficient, if one drop only of water touches the person to be baptized: "quod sufficit, quod modica stilla aquæ projecta a baptizante, tangat baptizandum."[24]

There is a record among the consistorial acts of the diocese of Rochester, giving an account of an examination of a midwife, which bears so strongly as a fact upon the question immediately before us, that I shall here insert it. "Anno 1523, Oct. 14. Eliz. Gaynsforde, obstetrix, examinata dicit in vim juramenti sui sub hac forma verborum. I the aforesaid Elizabeth seeing the child of Thomas Everey late born in jeopardy of life, by the authority of mine office, then beyng midwyfe, did christen the same child under this manner. In the name of the Fader, the Son, and the Holy Ghost, I cristen thee Denys; effundend' meram aquam super caput infantul'. Interrogata erat, whether the childe was born and delyuered from the wyfe of the

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[24] Ibid. *Lib.* 3. *Tit.* 25. *Quod in Constitutione.* Verb. *Immersio.*

said Thomas; whereto she answereth and saythe, that the child was not born, for she saw nothing of the child but the hedde, and for perell the childe was in, and in that tyme of nede, she christened as is aforesaid, and caste water with her hand on the child's hede; after which the child was born, and was had to the churche, where the prieste gaue to it that chrystenden that lakkyd, and the child is yet alyf."

The English form which was to be taught to the laity, to be used by them in cases of necessity, is given in a constitution of Archbishop Peckham. "Dicatur ergo a sic baptizantibus: I cristen thee in the name of the Father, and of the Son, and of the Holy Ghost; vel alias in lingua materna secundum consuetudinem patriæ." This same constitution goes on to direct: "Attendant etiam sacerdotes, ne lasciva nomina, quæ scilicet mox prolata sonent in lasciviam, imponi permittant parvulis baptizatis, [*baptizandis,*] sexus præcipue fœminini." Lyndwood observes upon this, that the priest, and not the parents, has the power of deciding upon the name to be given to the child, if he objects to that which is proposed by them.[25]

I must observe that Wilkins in his edition of these constitutions, from a manuscript in the Cotton library, gives a different form; or rather a part of it. "Dicitur ergo sic a taliter baptizantibus: Ich cristin the in the faderes name, *etc.*" But the old English translation of the Provincial constitutions agrees with the form which Lyndwood supplies, as we might perhaps naturally expect it would. I shall extract however the entire sentence. "Let it thus be spoken of them that

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[25] *Lib.* 3. Tit. 24. *Circa Sacramentum Baptismi.* Verb. *Sacerdotes.*

do baptyse. I chrysten the in the name of the father, and of the sonne, and of the holy ghost, or otherwyse in the mother tong after the countrey custome."[26]

I do not enter into the question of the validity of lay-baptism: one remark only I would make; that none of the above extracts, or any others of similar import (which I have seen), having reference to baptism in times of necessity by laymen and laywomen, have any bearing whatever upon the case, as it stands at present in the Church of England. Anciently, and indeed up to the seventeenth century, not only a mere license, but a commission was granted to baptize under certain circumstances. This commission has been withdrawn, and with it, as it appears to me, doubtless the power. And I do not see how we can look upon lay-baptisms in the Church of England now, except as being not only irregular, but void and of none effect.[27]

V. The rite of Confirmation was no less forbidden to be repeated, than of baptism. A canon of the council of London, A. D. 1200, directs: "De baptismate vel confirmatione, si dubitetur, sacrorum canonum statuta sequentes, statuimus, ut conferatur; Quia non dicitur iteratum, quod non scitur fuisse collatum."[28]

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[26] "Constitutions prouincialles, and of Otho, and Octhobone, Translated in to Englyshe." Lond. Redman. 1534. 8vo. A most rare volume, and one the importance of which ought not to be overlooked by any future editor of Lyndwood.

[27] I would recommend the reader to examine carefully the arguments of *Laurence*, in his tracts "Lay Baptism Invalid" and "Dissenters' Baptism null and void." These have lately, 1841, been edited, with a very valuable and learned Preface, by the Rev. William Scott, of Hoxton.

[28] *Wilkins.* Concilia. *Tom.* 1. *p.* 505. See also, ibid. *p.* 667. Synod of Worcester, 1240.

And the penitential of Archbishop Egbert proves h
early this was insisted upon in the English Churc.
" Si quis bis confirmatus sit, et hoc sciat, vij. ann
jejunet; si nesciat, iij. annos jejunet."[29] So, it w
ordered in the year 1322, by a provincial constituti
of Walter Reynold, "Item caveant sibi diligent
parentes, ne parvulos suos proferant iterato ad conf-
mandum." Because, says Lyndwood, "Tria su
sacramenta quæ iterari non debent, sc. Baptismu,
Confirmatio et Ordo."[30]

Confirmation was anciently conferred immediatel,
or very shortly, after baptism: and as numbers in th
first ages and in succeeding ones during the gradu
progress of the gospel were adult when they were co
verted, it was a necessary completion and consun
mation, as it were, of that sacrament. In many po
tions even of the west there is reason to suppose th
this practice continued up to so late perhaps as the tent
century. In England about the beginning of the eight
century, we learn from Bede, that after the solemn sea
sons of baptism the Bishop made a visitation of h
diocese, for the purpose of confirming those who ha
been just before baptized. He tells us of S. Cuthber
" Quadam autem die dum parochiam suam circumiens
monita salutis omnibus ruribus, casis, et viculis largi
retur, necnon etiam nuper baptizatis ad accipiendar
Spiritus Sancti gratiam manum imponerit, devenit a
villulam cujusdam comitis, *etc.*"[31]

In the 13th century we have more than one order

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[29] *Thorpe. Vol.* 2. *p.* 165.

[30] *Lib.* 1. *Tit.* 7. *Sacerdotes.* " Unde versus: Fons, ordo, chris
ma non cætera sunt iteranda."

[31] Vita S. Cuthberti. *Cap.* 29.

insisting upon the necessity of not delaying this rite of Confirmation. One of the constitutions of the diocese of Worcester, in 1240, gives the reason also: "Quia vero baptizato, quasi neophito, hoc est novo Christi militi, multiplex conflictus insurgit adversus principem tenebrarum, de quo legitur in Job, quod *non est potestas super terram, quæ ei valeat comparari;* necessarium est ei sacramentum confirmationis, quod ad robur fidelibus ecclesia censuit tribuendum. Unde præcipimus, quod sacerdotes parochiales subditos suos studiose moneant et frequenter, quod parvulos suos faciant confirmari; sciantque patres et matres eorum, se post annum a nativitate pueri computandum, ab ingressu ecclesiæ suspendendos, si infra annum, dum tamen episcopi copiam habuerint, vel transitus episcopi per loca, in quibus habitant, fuerit manifestus, eos ei non præsentaverint confirmandos."[32]

A few years before this, one of the diocesan canons of a synod held under Richard, Bishop of Durham, had extended to a much greater length, the period which might intervene: "Quodsi ultra septem annos vel plus puer fuerit per negligentiam vel incuriam parentum non confirmatus, tam pater quam mater ab ingressu ecclesiæ tamdiu suspendantur, quousque puer confirmetur."[33] And, once more, the famous synod of Exeter, in 1287, specifies a time between the two: "Statuimus, ut parvuli infra triennium a tempore ortus sui confirmationis recipiant sacramentum, dum tamen proprii vel alieni episcopi copia habeatur: alioquin parentes extunc qua-

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[32] *Wilkins.* Conc. *Tom.* 1. *p.* 667. And six years after to the same purpose, a synod of Chichester orders confirmation to be "infra annum." Ibid. *p.* 688.

[33] Ibid. *p.* 576.

libet sexta feria in pane et aqua jejunent, donec pueri confirmentur."[34]

I shall quote at length a canon of the council of Oxford, A. D. 1222: which enters into many particulars relating to this rite. "Sacerdotes frequenter moneant populum ad confirmationem prælatorum: post baptismum enim suscipi debere sacramentum confirmationis. Quodsi confirmandus fuerit adultus, monendus est per sacerdotem loci, ut confiteantur prius et postea confirmetur; veniat ad ecclesiam juvenis adultus confirmandus. Sæpe dicatur laicis, ne expectent diu ad confirmandum adventum episcopi, sed adducant pueros ad eum, ubi adesse audiverint prope, quam citius poterint, et ut fascias seu ligationes secum deferant competentes, sufficienter longas et latas. Item ut nullus puer teneatur ad confirmationem a patre aut matre, vitrico et noverca, et prohibeatur sæpe publice per sacerdotes in ecclesiis. Item caveant sibi diligenter parentes, ne parvulos suos iterato perferant ad confirmandum, cum et ipsi parvuli post sacramentum iteratum efficiantur irregulares, si masculi fuerint, et ipsi tali negligentia gravi secundum canones subjaceant ultioni. Sciant etiam parentes illi, qui pueros tenent ad confirmandum, quod spirituale vinculum in hoc sacramento quoque contrahitur, ut in baptismo. Item parvuli confirmati tertia die post confirmationem deportentur ad ecclesiam, et frontes eorum per manus sacerdotum in baptisterio, propter reverentiam chrismatis, abluantur ibidem, et ligaturæ ipsorum tunc similiter igne crementur."[35]

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[34] *Wilkins.* Conc. *Tom.* 2. *p.* 132.

[35] Ibid. *Tom.* 1. *p.* 594. Cf. *Tom.* 1. *p.* 657.

The clause concerning irregularity in the above canon, has reference to the after-taking of Holy Orders: which in case of iterated confirmation, was not permitted, without a dispensation. Hence only males are named, for they only, it need scarcely be added, are capable of Orders. The "*fasciæ seu ligationes*" were the same as the *chrismalia* of which I have spoken in a note to the office below: (*p.* 36.) and there is no greater proof of the very high antiquity in the Church of England of the use of them, than that which is furnished by the pontifical of Egbert, of York, in the 8th century. Martene[36] has printed the order as it is in that MS. which is still extant, and preserved abroad: in it occurs the rubric, "*modo ligandi sunt*," and followed by the same prayer (with a few verbal alterations) as that of the Sarum Manual of the 16th century, "Deus, qui apostolis tuis." I may mention that the chief variety of reading is, "respice propitius ad humilitatis nostræ famulatum:" which is followed also by the MS. pontifical of Salisbury.

As now in the ritual of the Church of England, there is a rubric, that "none shall be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," so anciently were there canons to the same effect in force. I shall quote one of these, made under Archbishop Peckham. "Contra negligentes confirmationis suscipere sacramentum statuimus, quod nullus ad sacramentum corporis et sanguinis Domini admittatur extra articulum mortis, nisi fuerit confirmatus, vel nisi a receptione confirmationis rationabiliter fuerit impeditus." Upon

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[36] De Ant. Ecc. Rit. *Tom.* 1. *p.* 92.

Confirmationis in this statute, Lyndwood's gloss is: "i. e. chrismationis in fronte: et fit per solos Episcopos. Et est omnibus fidelibus necessaria. Et in hoc sacramento Spiritus Sancti gratia augmentatur, ut confirmemur ad pugnam spiritualem. Et ideo in fronte, ut a recipiente fides Christi sine erubescentia prædicetur."[37]

In speaking of baptism, I have already mentioned that it was forbidden to give infants improper names: and the same canon there cited goes on to say: "si contrarium fiat, per confirmantes episcopos corrigatur:" i. e. as Lyndwood explains "mutando nomen, et honestius nomen imponendo."[38] The reader will observe that in the ancient order of confirmation the rubric runs, "*Et tunc episcopus petat nomen, et ungat, etc. dicens:* Consigno te. N. signo crucis." *etc.* And it was at this period of the office that he was informed of the name of the candidate, and had the power of giving a new name, if the old one was objectionable.

But this is a point, upon which I would make an observation, as to the present practice of the Church of England; and the authority which, in this respect, her Bishops have. Lord Coke says: "If a man be baptized by the name of Thomas, and after, at his confirmation by the bishop, he is named John, his name of confirmation shall stand good. And this was the case of Sir Francis Gawdie, chief justice of the Court of Common Pleas, whose name by baptism was Thomas, and his name of confirmation Francis: and that name of Francis by the advice of all the judges,

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[37] *Lib.* 1. *Tit.* 7. *Confirmationis.*

[38] *Lib.* 3. *Tit.* 24. *Circa sacramentum.* Verb. *corrigatur.*

he did bear, and afterwards used in all his purchases and grants."[39]

Now *Burn*, in his Ecclesiastical Law, observes upon this case of Sir Francis Gawdie, and against Lord Coke: "But this seemeth to be altered by the form of the present liturgy. In the offices of old, the bishop pronounced the name of the child or person confirmed by him, and if he did not approve of the name, or the person himself or his friends desired it to be altered, it might be done by the bishops pronouncing a new name upon his ministering this rite, and the common law allowed the alteration; but upon review of the liturgy at King Charles the Second's restoration, the office of confirmation is altered as to this point, for now the bishop doth not pronounce the name of the person confirmed, and therefore cannot alter it."

Dr. Burn's work upon the Ecclesiastical Law is of so high authority, that it is with much hesitation I venture to make any remarks in opposition to it; and yet I scarcely think it right to pass by the argument of the passage which I have just quoted. It seems then to me, that the argument is worthless, because it supposes, (through some mistake which I am at a loss to account for, and left uncorrected in the last edition,) that during the reigns of Elizabeth, and James, and Charles the Ist., the old practice was still retained, of addressing each person by name, who was brought to be confirmed. But this had been discontinued for more than one hundred years before 1662: having

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[39] 1. *Inst.* 3. Cited, *Burn's* Ecc. Law. *Vol.* 2. *p.* 10. See some account of the wretched end of this Judge, in Spelman's History of Sacrilege. *p.* 187. *Edit.* 1846.

been left out, together with the use of the sign of the cross, at the revision of the Common Prayer Book, in the year 1552. Therefore, I suppose, that for the same reasons that the judges all advised, it is to be presumed after 1552, the name of confirmation to be retained in the case quoted by Lord Coke, they would now advise a like course, under similar circumstances. Dr. Burn's conclusion, that because the Bishop, according to our present Book, *does not*, and therefore, *cannot* if he sees a just reason pronounce the name at confirmation, also seems to have no weight. It is clear that such was not the view of the Bishops or judges in the reign of Queen Elizabeth, and there is no more reason why it should be so now.

I happen to possess a Common Prayer Book, (4to. 1702) interleaved, and filled with manuscript notes and observations by Bishop White Kennet. He gives a case, since 1662, very much to the point in question. "Confirmation. Mem. On Sunday Dec. 21. 1707, the Ld. Bp. of Lincoln confirmed a young lad in Hen. vij. Chapel: who upon that ceremony was to change his Xtian name: and accordingly the sponsor who presented him, delivered to the Bp. a certificate wh. his Ldship signed, to notify that he had confirmed such a person by such a name, and did order the Parish Minister then present to register the Person in the Parish Book under that Name. This was done by the opinion under hand of Sir Edward Northey, and the like opinion of Ld. Ch. Justice Holt, founded on the authority of Sir Edwd. Coke, who says it was the common Law of England, by which he meant the common custom of the Roman Church: where it was more reasonable: because the Bp. reciting the name, might so express a new name, and Confirmation being thought a Sacra-

ment, might sanctify a new name." Now, whatever the value of the Bishop of Peterborough's last observation may be, his assumption that Lord Coke meant one thing when he said another is worthless, because it is gratuitous; his fact remains: and with the fact the united opinion of Sir Edward Northey and the Lord Chief Justice.

I am bound to remark further, that in the case given by Lord Coke, (not knowing the circumstances, we cannot argue from the later one of White Kennett) the Bishop appears to have exceeded the authority which the ancient canon law would have allowed him. That law permitted a name which had been given in Baptism to be changed, only if it was improper or objectionable. "Attendant sacerdotes, ne lasciva nomina, imponi permittant parvulis: et si contrarium fiat, per confirmantes episcopos corrigatur." But to change *Thomas* into *Francis* could only have arisen from some trivial preference to another name; and such alone ought never to be allowed as a just reason for casting aside utterly and for ever, a first name in itself good and proper, which had been "sanctified," as Bishop Kennett says, in the administration of the sacrament of baptism.

VI. A public Marriage, and the benediction of the Church, have always been held necessary to the well-being of those who intend to live in the estate of matrimony: and from the first years, when the Saxons were converted to the faith, the attention of the Church has been carefully directed to the due solemnization of this holy rite, and to the prevention of those evils which are certain to follow the contempt, or the neglect, or the evasion of it. Many regulations and orders to this effect during the Anglo-saxon age, be-

ginning from St. Gregory's answers to S. Augustine of Canterbury, up to the conquest, might easily be collected from Wilkins, and from Thorpe's ecclesiastical laws: but I shall pass on to some canons which were made in the succeeding ages.

In the year 1200, it was decreed at the council of London, upon the important question, much more important then than now: "*Quales personæ debeant contrahere matrimonium.* Vir non contrahat cum aliqua consanguinea olim uxoris suæ, similiter nec uxor cum aliquo consanguineo quondam viri sui. Et susceptus in baptismo, non contrahat cum filia baptizantis vel suscipientis, ante, vel post genita."[40] I shall not extract further regulations, which limit the degrees within which marriage was to be allowed, for they scarcely fall within the object of these remarks: and I fear also, it must be confessed, that they were made as time went on, more and more both in strictness and number, that dispensations might be also the more numerous, and the revenues of the Church encreased.

But the same canon just cited further orders: "Nec contrahatur aliquod matrimonium sine trina denunciatione publica in ecclesia, neque si fuerint personæ incognitæ. Sed nec copulentur aliquæ personæ matrimonio, nisi publice in facie ecclesiæ et præsente sacerdote. Et si secus factum fuerit, non admittantur alicubi in ecclesia, nisi speciali auctoritate episcopi."

A few years later, a council at Durham forbad irreverence at marriages: having explained the dignity and worthiness of the state of matrimony, it proceeds: "propter hoc præcipimus, quod matrimonia cum ho-

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[40] *Wilkins. Tom.* 1. *p.* 507.

nore celebrentur, et cum reverentia, et non cum risu, non joco, non in tabernis, potationibusque publicis, seu commessationibus." In the next canon of this council, we find for the first time, the record of the necessity of the contract which was to be expressed by word of mouth between the parties. "*De forma matrimonii contrahendi.* Item præcipimus, quod sacerdotes præcipiant et doceant personas contrahentes hanc formam verborum in Gallico vel Anglico: 'Ego accipio te *N.* in meam.' Similiter et mulier dicat: 'Ego accipio te N. in meum.' In his enim verbis consistit vis magna, et matrimonium contrahitur."[41] I do not mean that we are to conclude that some such form was not usual before this council, although certainly there is no trace of it in any ritual which I have seen of an earlier date.

I pass over numerous canons to the same effect, and to the necessity of banns being published, which occur in the intermediate time, until the provincial constitution of Walter Raynold, in 1322: upon which Lyndwood comments. "Matrimonium, similiter et alia sacramenta cum honore et reverentia, de die in facie ecclesiæ, non tamen risu et joco, et derisu ac contemptu celebretur. In matrimonio contrahendo semper in tribus dominicis, vel festivis diebus, et a se distantibus, tribus edictis perquirat sacerdos a populo sub pœna excommunicationis, de legitimatione sponsi et sponsæ. Si quis autem sacerdos hujusmodi edictum non observaverit, pœnam nuper in concilio super hoc statutam non evadet."[42] Among other points which he notices in this canon, Lyndwood tells us the distinction which

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[41] *Wilkins. Tom.* 1. *p.* 582. [42] Ibid. *Tom.* 2. *p.* 513.

there is between espousals and matrimony. "Sunt enim *Sponsalia* repromissio futurarum nuptiarum: sed *Nuptiæ* sive *Matrimonium* est viri mulierisque conjunctio individuam vitæ consuetudinem retinens." He continues. "*In facie ecclesiæ.* i: e: conspectu ecclesiæ populi sc. congregati in ecclesia." "*Semper.* i: e: omni tempore, et inter quoscunque matrimonium sit contrahendum." "*Dominicis.* Ubi videlicet nulli sunt dies festivi intermedii." "*Vel festivis.* Inter quos etiam numerari potest dies dominicus, si sic occurrat. Vel potest intelligi, quando in una hebdomada a dominica in dominicam tres occurrunt dies festivi." "*A se distantibus.* Ad minus ut videtur uno die intermedio. Et facit ad hoc quod legitur et notatur *de sent. excommuni. c. constitutionem. li.* 6. Sed puto quod si tres dies festivi successivi concurrant sicut contingit in hebdomada Paschæ et Penthecostes sufficit, quod singulis trium dierum hujusmodi banna edantur: *distare* namque idem est quod *differre* vel *remotum esse.* Cum itaque tres dies successive festivales differant adinvicem, sic quod unus dies non est reliquus, sufficit si in quolibet illorum dierum banna hujusmodi proclamentur: non tamen possunt expediri, sic quod trina vel bina vice proclamentur in una die, ut hic innuitur." "*Immunitate.* Id est, libertate, hoc est, an sint liberi ad contrahendum." "*Statutam.* Hæc pœna est suspensionis per triennium ab officio."[43]

A few years after, A. D. 1328, there was published a constitution of Archbishop Simon Mepham, which I shall also extract, as it enters into the penalties, which were imposed upon priests who celebrated marriages

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[43] *Lib.* 4. *Tit.* 1. *Matrimonium.*

irregularly. "Omnibus et singulis suffraganeis nostris præcipimus statuendo, quod decretalem, *cum inhibitio*, exponi faciant in vulgari, et eam firmiter observari, quibusvis sacerdotibus etiam non parochialibus, qui contractibus matrimonialibus ante solemnem editionem bannorum initis præsumpserint interesse, pœnam suspensionis ab officio per triennium infligendo, et hujusmodi contrahentes, etiamsi nullum subsit impedimentum pœna debita percellendo. Quivis etiam sacerdos, sive sæcularis sive regularis extiterit, qui solemnizationem matrimonii extra ecclesiam parochialem absque episcopi diocesani speciali licentia celebrare præsumpserit, aut eidem interesse, per annum integrum ab officio sit suspensus."[44]

VII. There are almost innumerable canons and orders which relate to the Visitation and Communion of the Sick, and Extreme Unction. I shall be able only to select some of these, which seem to be the most interesting or important: from the Anglo-saxon age, down to the time of Lyndwood, in the xvth century.

Some chapters of Archbishop Theodore's penitential are directed to the communion and visitation of the sick. The 41st for example: after speaking of the penance imposed, before reconciliation of penitents, it adds: "Si vero periculum mortis, propter aliquam infirmitatem, incurrerint, ante constitutum tempus reconciliari eos oportet, ne forte, quod absit, sine communione ab hoc sæculo discedant." And again, in the 4th section of the same chapter, the like indulgence is to be granted even to those who had not previously

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[44] *Wilkins. Tom.* 2. *p.* 554. See also the account of complaints made to, and the plan adopted in consequence by the convocation of 1460. *Tom.* 3. *p.* 579. §. 8.

begun a course of repentance. "Si quis non pœnitet, et forsitan cæciderit in ægritudinem, et quæsierit communicare, non prohibeatur, sed date ei sanctam communionem, ita tamen ut omnia sit ante confessus: et mandate illi, ut, si placuerit Dei misericordiæ ut evaserit de ipsa ægritudine, mores suos et actus, in quibus antea deliquit, omnino corrigere debeat, cum pœnitentia."[45] With this, the reader may compare also, the 49th and 50th chapters of the same penitential.

The 21st and 22nd of the excerpts of Archbishop Egbert order that the parish priest should be at all times ready to visit, and communicate, and anoint the sick. "xxi. Ut secundum definitionem sanctorum patrum, si quis infirmatur, a sacerdotibus oleo sanctificato cum orationibus diligenter ungatur. xxii. Ut presbyter eucharistiam habeat semper paratam ad infirmos, ne sine communione moriantur."[46] In the year 960, the famous canons were enacted under K. Edgar: of which the 65th orders every priest "to give housel to the sick, when they need it:" and the next: "we enjoin, that every priest have unction for the sick."[47] That is, the consecrated oil: which was ordered to be kept distinct from the oil which was used at baptisms.[48]

The canons of Ælfric are of importance: they direct

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45 *Thorpe. Vol.* 2. *p.* 49.

46 *Wilkins. Tom.* 1. *p.* 103. *Thorpe. Vol.* 2. *p.* 100.

47 *Thorpe. Vol.* 2. *p.* 259.

48 Tria sunt sacra olea, catechumenorum scilicet, infirmorum, et chrismatis, et hujus præ illis constitutionem intrat etiam balsamum, judaicum sit, vel indicum. Catechumenorum oleum ecclesia adhibet in benedictione fontis baptismalis, administratione baptismi, consecratione ecclesiæ, altaris fixi, atque portatilis, ordinatione presbyteri, et in benedictione et coronatione regum, et reginarum. Utitur sacro chrismate in benedictione fontis baptismalis, administratione sacramentorum baptis-

that "the priest shall housel the sick and infirm, while the sick can swallow the housel; and he shall not administer it, if he be half-living, because Christ commanded that the housel should be eaten." Again. "The priest shall have hallowed oil apart for children, and apart for sick men, and always anoint the sick in bed. Some sick men are fearful, so that they will not consent to be anointed in their sickness."[49] And the Archbishop proceeds to cite the injunction of S. James the Apostle.

Johnson published this last canon of course, in his collection of ecclesiastical laws: but he makes an unfair reference to it, in his index, by which he would lead his reader to conclude, that the English in that age disliked or disapproved of the rite of extreme unction. His words are "English people averse to it." But such is very far indeed from the real meaning of this canon: which alludes only to the fear which sick people had, that if they were anointed during sickness, their case was hopeless, and they must die. Much in the same way as now: people foolishly put off making their wills from the same notion; or wickedly as well as foolishly, defer and defer the receiving of the Holy Communion. We shall presently find other canons relating to this point. And even as regarded the communion, these errors also prevailed: as we learn from an epistle of the same Ælfric: "Some sick are so foolish, that they fear that they will die immediately,

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mi et confirmationis, consecratione electi in episcopum, patenæ, et calicis, et in campanarum benedictione. Infirmorum olei parcior usus est, in sola nempe administratione sacramenti extremæ unctionis, et benedictione campanarum." *Cavalieri* Opera. *Tom.* 4. *p.* 262.

[49] *Thorpe. Vol.* 2. *p.* 355.

because of the housel: but we say in sooth, that he will not die in consequence, though he every day receive the housel."

This epistle of Ælfric is entitled, "Quando dividis chrisma," and appears to have been a charge delivered to the assembled priests of his diocese, upon the solemn annual occasion of consecrating oil. And it begins thus: "O ye mass-priests, my brothers, we will now say to you what we have not before said, because to-day we are to divide our oil, hallowed in three ways, as the book points out to us." i: e: the Pontifical, "viz: oleum sanctum, et oleum chrismatis, et oleum infirmorum: that is, in English, holy oil, the second is chrism, and sick men's oil: [haliȝ ele· oþeꝛ ıſ cꝛıſma· ⁊ ſeócꝛa manna ele.] and ye ought to have three flasks ready for the three oils, for we dare not put them together in one oil vessel, because each of them is hallowed apart for a particular service."[50]

I may here remark that the consecrated eucharist thus administered to the sick was called "Viaticum." Du Cange in his glossary gives many examples of the early use of this term, so applied: to which I shall add two or three from English authorities, reaching up to the century in which the Anglo-saxon conversion took place. Bede writes: "Primum expectare habes donec missæ celebrentur, ac viatico Dominici corporis ac sanguinis accepto, sic infirmitate simul et morte absolutus ad æterna in cœlis gaudia sublevemis."[51] Again, the same writer, describing the last hours of S. Benedict, abbot of Wearmouth, says: "Dominici corporis et sanguinis sacramentum, hora

[50] *Thorpe. Vol.* 2. *p.* 391.

[51] *Beda.* Hist. Ecc. *Lib.* 4. *Cap.* 14. 293. (A. D. 681).

exitus instante, pro viatico datur."[52] And once more, from the excerpts of his contemporary, Egbert: "Ut cuncti sacerdotes —— omnibus infirmis ante exitum vitæ viaticum et communionem corporis Christi misericorditer tribuant."[53]

The origin of this name is, of course, to be traced to the 13th canon of the council of Nice, so often referred to in the Anglo-saxon decrees upon matters relating to the communion of the sick:[54] and through that, which refers to the "ancient and regular law," to the first periods of the Christian faith. From an early canon cited by Mabillon we may discover the reason why the last communion was so called. "Quia nefas est eorum commemorationes excludi a salutaribus sacris, qui ad eadem sacra fideli affectu contendentes, dum se diutius reos statuunt, indignos salutiferis mysteriis judicant: ac dum purgatiores restitui desiderant, absque sacramentorum viatico intercipiuntur:"

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[52] *Beda.* Vita S. Benedicti. *Opera min. p.* 153.

[53] *Wilkins. Tom.* 1. *p.* 102.

[54] Albaspinæus, I must remark, argues that the Nicene Fathers did not intend in that canon, the Eucharist, but reconciliation. His remarks should be consulted. *Observat.* Lib. 1. Cap. 1. One thing is certain, that in that early age, Viaticum not only meant the Eucharist, but also, sometimes baptism, or confirmation, or extreme unction: and that the Eucharist especially was so called, as being "tutissimum, absolutissimum, et potentissimum Viaticum."

But the older scholiasts refer the Viaticum, as usually it is taken, to the Eucharist. Thus *Balsamon.* "Hic est canon generalis. Jubet enim, omnem cui pœna imposita est, et sacramentis est privatus, præclaro sanctæ communionis viatico non privari, in extremo spiritu, cum examinatione episcopi. Si non sit autem episcopus, cum examinatione sacerdotum, ne bono viatico privetur homo ob episcopi absentiam." *Beverege.* Pandect. Can. *Tom.* 1. *p.* 74. See also *Zonaras,* and *Aristenus,* in the same place.

therefore, continues the canon, oblations after death might be received for them.[55] So necessary was this viaticum held to be, that in the seventh century, it was not to be denied to those who had committed the greatest crimes, if they had repented: there are decrees that some, "toto vitæ tempore corpus Dominicum non suscipiant, nisi in suo exitu pro Viatico."[56]

It was in consequence of the necessity that all should if possible receive the viaticum, that orders were made, that priests should even carry about with them the consecrated Eucharist, to administer it upon sudden occasions. "Ut presbyteri sine sacro chrismate, oleoque benedicto, et salubri Christi eucharistia alicubi non proficiscantur; sed ubicunque vel fortuitu requisiti fuerint ad officium suum, inveniantur parati in reddendo debitu."[57] It is not probable that this custom continued for any long period in the church of England, but it is likely that it was introduced: and we find a Bishop of Dublin in the xijth century, carrying the Eucharist with him upon a journey, "sicut tunc moris erat pluribus."[58]

The reader must remember that not every communion administered during sickness, was called "Viaticum," but that one only, which was given when there appeared to be no reasonable hope that the sick man would continue long alive, or be able again to receive: hence, ritualists make a distinction between the communion given "causa devotionis," and "per modum Viatici." And many rituals differ in the form with which it is delivered: in the first case the priest says

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[55] Concil. Vasense. A.D. 442.

[56] *Mabillon.* De lit. Gallic. *p.* 85.

[57] Lib. Capitular. *Lib.* 6. *cap.* 176.

[58] *Surius.* Vita S. Laurentii Dublinensis. Novembr. 14.

in the ordinary way, "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen:" in the other, "Accipe Viaticum Corporis Domini. etc." It was in this respect that according to the Sarum Use, as may be seen below, the priest thus comforted the dying man. "Surge ergo, ut lotus lachrymis contritionis comedere valeas panem vitæ: hoc est, sacramentum corporis Christi, quod erit tibi in via hac qua gradieris robur et fulcimentum: et ambulabis per Dei gratiam in fortitudine cibi illius usque ad montem Dei."

We must now proceed to some other matters connected with the office of the Visitation of the Sick. The 23rd of the constitutions or statutes of Lanfranc, is "De ægrotantibus morti proximis:"[59] this contains many directions, chiefly relating to the unction; and which may be more properly extracted presently. I pass on therefore to a canon of the synod of Westminster, A.D. 1138. "2. Sancimus etiam, ut ultra octo dies corpus Christi non reservetur; neque ad infirmos, nisi per sacerdotem, aut per diaconum, aut, necessitate instante, per quemlibet cum summa reverentia deferatur."[60] Towards the end of the same century, 1195, we find a canon of the council of York, to the same purpose, with further circumstances. "2. Quoties autem communio exhibenda est infirmis, sacerdos in propria persona hostiam in habitu clericali, tanto sacramento convenienti, deferat, lumine præcedente, nisi aeris intemperies, vel viarum difficultas, vel alia ratio præpediat."[61] In the year 1220, we find other particulars entered into, and ordered, by a synod at Durham. "His adjicimus, quod cum eucharistia ad ægrum

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[59] Opera. *P.* 293.

[60] *Wilkins. Tom.* 1. *p.* 415.

[61] Ibid. *P.* 501.

fuerit deferenda, habeat sacerdos pyxidem mundam et honestam, ita scilicet quod una semper in ecclesia remaneat, et in alia, in qua sit eucharistia in bursa posita mundissima, in ea deferat corpus Dominicum ad ægrotum, linteo mundo superposito, et lucerna præcedente, nisi æger valde remotus fuerit, et cruce similiter, si fieri potest, nisi crux fuerit ad alium ægrotum deportata. Præcedente quoque tintinnabulo, ad cujus sonitum concitetur devotio fidelium. Habeatque secum semper sacerdos horarium seu stolam, quando cum Eucharistia, sicut diximus, vadit ad ægrotum. Et si æger non remotus fuerit, in superpellicio decenter ad eum vadat, habeatque vas argenteum sive stanneum, ad hoc specialiter deputatum, quod semper ad ægrotum deferat; ut in eo ægro dare valeat post sumptam Eucharistiam suorum loturam digitorum."[62] In a provincial constitution of Archbishop Langton, we have the "devotio fidelium" further explained. "Frequenter moneantur laici, ut ubicunque videant corpus Domini deferri, statim genua flectant tanquam creatori et redemptori suo, et junctis manibus, quousque transierit, orent humiliter."[63]

We must pass by many canons of various councils to a similar purpose with the above: quoting only two articles of inquiry in the diocese of Lincoln, A.D. 1230. "2. An sacramentum Eucharistiæ portetur ad infirmos cum debita reverentia, et, sicut decet, custodiatur? 33. An aliquis sacerdos sit desidiosus ad visitandum infirmos?"[64] And a synodal of the diocese of Norwich, A.D. 1257, which mentions one circumstance, not be-

[62] *Wilkins. Tom.* 1. *p.* 579.
[63] Ibid. *P.* 595.
[64] Ibid. *P.* 627. Compare with the last enquiry a constitution of Walter de Kirkham, Bishop of Durham, in the 13th century:

fore noted. "Idemque fidelis faciat (sc. se reverenter inclinet) cum hostiam presbyter ad infirmum quendam in decenti habitu, supposito mundo velamine, ferat et referat manifeste ac honorifice ante pectus cum reverentia et timore."[65]

I shall extract, lastly, a provincial constitution of Archbishop Peckham, A.D. 1279: with some portion of the gloss of Lyndwood.

"Statuimus, ut sacramentum Eucharistiæ circumferatur cum debita reverentia ad ægrotos, sacerdote saltem induto superpellicio, gerente orarium cum lumine prævio in lucerna cum campana, ut populus ad reverentiam debitam excitetur, qui ad prosternendum se, vel adorandum saltem humiliter informetur sacerdotali prudentia, ubicunque Regem Gloriæ sub panis latibulo evenerit deportari." "*Saltem.* i: e: ad minus: et sic tolerari potest, licet minister sacerdotis non sit indutus superpellicio, licet honestius sit quod et ipsius minister superpellicio induatur, considerata qualitate beneficii et facultatibus ejusdem." "*Orarium:* i: e: stolam, qua sacerdos in omni obsequio divino uti debet, et suo collo imponitur, ut significet se jugum Domini suscepisse." "*Lumine prævio.* Ratio est, quia est candor lucis æternæ, et non præcedit lumen ad fugandum tenebras, sed ratione prædicta, *Extra. de celebr. Miss.* ubi etiam statuitur, quod sacerdos Eucharistiam reverenter gerat ante pectus suum, et quod tabernaculum, in quo portatur, operiatur mundo velamine. Et ex his apparet,

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"Sacerdotes autem prompti et paratissimi sint, non solum diebus, sed etiam noctibus, ut ægrotantes, cum requiruntur, visitent; ne per eorum negligentiam moriatur infirmus sine confessione, et Dominici corporis communione, vel extrema unctione." *P.* 705. And again, *Tom.* 3. *p.* 59.

[65] Ibid. *P.* 732.

quod lumen, de quo hic loquitur, portari debet per ministrum; nam lumen præcedere debet. Si tamen contigerit casus necessitatis, sic quod presbyter nullum ministrum habere posset paratum ad deferendum lumen, puto quod non esset inconveniens, ut presbyter lucernam cum lumine ad unum de suis brachiis suspensum gestaret, et campanam, modo quo posset meliori, pulsaret. Sic enim faciunt presbyteri in amplis parochiis, quando transeunt ad infirmos in locis remotis existentes: qui quandoque equitantes lucernam cum campana applicant collo equi, et in hoc non sunt reprehendendi, quia necessitas non habet legem." "*Lucerna.* Ne scilicet lumen vento vel pluvia extinguatur." *Campana.* Scias tamen, quod si sacerdos revertatur vacuus sine hostia, debet extinguere lumen, et facere quod non pulsetur campanula, ne populus adorando committeret idololatriam." "*Adorandum.* Cum inclinatione capitis, et cordis devotione, et manuum expansione, sive etiam elevatione, cum orationis devotæ vocali expressione.——Ego soleo sic dicere; 'Ave, verum corpus, natum ex Maria virgine. Vere passum, immolatum, in cruce pro homine. Cujus latus vulneratum, vero fluxit sanguine. Esto nobis prægustatum, mortis in examine. O dulcis, o pie, o Jesu, fili Mariæ.'"[66]

Although Extreme Unction has been spoken of, in citing the canons which relate generally to the Visitation of the Sick, yet there remain some others which I am not willing to omit altogether, referring more especially to this rite. The 21st of the excerpts of Egbert has been quoted already (*p.* ccxxiv) and the same Arch-

[66] *Lyndwood. Lib.* 3. Tit. 26. *Dignissimum.* See also *Note* 24, *p.* 93, Ancient Liturgy, 2nd edit.

bishop, in his penitential, explains the reason why Extreme Unction was supposed to be necessary. "Hic docet sanctus Jacobus, quod si quis infirmatus sit, ut vocet ad se sacerdotem suum, et alios Dei servos, ut super eum legant, et infirmus necessitatem suam ipsis dicat, et illi eum ungant, in Dei nomine, sancto oleo, et per fidelium illorum preces, et per unctionem conservari possit, et Dominus eum suscitet, et si peccata commiserit, illa ei remittantur: ideo fidelis quisque, si possit, unctionem obtinere debet, et ritus qui ad eam pertinent; quoniam scriptum est, quod quicunque hos ritus habuerit, anima ejus æque pura sit, post obitum suum, atque infantis, qui statim post baptisma moritur."[67] Ælfric, some centuries after, speaks much to the same purpose, in his pastoral epistle. "If the sick layman desire to receive unction, let him then confess him, and forgive every grudge, before the unction: and if he recover, and, after the unction, become hale, he may, unless he have vowed the contrary, enjoy the society of woman, and flesh, if he himself will. 48. In the unction there is healing and forgiveness of sins; and it is no ordination, as some men imagine. And if the man be again sick, let him again receive unction, when it be needful: and if it happen that he dies, let the corpse be wisely buried, and the soul earnestly committed to God."[68]

Here we may refer to the order, before mentioned, of Archbishop Lanfranc, *de ægrotantibus morti proximis:* although not immediately relating to parochial visitation it is of no little interest, and importance. "Si infirmus magis ad mortem, quam ad salutem ten-

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[67] *Thorpe. Vol.* 2. *p.* 179. [68] Ibid. *P.* 385.

dere videatur, et se petat inungi, frater qui domui infirmorum præest rem fratribus in capitulo narret; tunc —— exeant sacerdos hebdomadarius, secretarius, quatuor conversi, et parent quæ ad hujusmodi negotium parari oportet. Quibus paratis, —— exeuntes de monasterio transeant ante capitulum, hoc ordine procedentes; primus ex conversis unus cum situla aquæ benedictæ, dehinc alius cum cruce, post hos duo cum candelabris, extremi secretarius cum oleo, et sacerdos alba indutus, et stola, cum manipulo portans librum.——Psallentes septem psalmos ad ægrum veniant: et ordinate circumstent, sicut locus, in quo jacet, fieri permittit. Primum spargatur aqua benedicta, dehinc finitis psalmis sequatur *Kyrie eleyson*, et capitula, et collectæ, quæ ordinatæ sunt usque ad confessionem; facta confessione absolvatur ab omnibus, et ipse absolvat omnes. Dehinc osculetur ab omnibus. Interim dicantur aliæ collectæ usque ad unctionem; facta unctione, lavet sacerdos manus, et projiciatur aqua in ignem, vel in sacrarium deferatur. Quo facto dictis collectis quæ sequuntur, vadat sacerdos, præcedentibus duobus conversis cum candelabris vadat et tertius ad thuribulum deferendum. Quibus revertentibus flexis genibus adorent omnes Corpus Domini quod a sacerdote affertur. Quo allato, abluto prius ore ejus, communicetur infirmus, nisi forte ipsa die communicatus sit."

Extreme Unction, as the reader has already seen, was to be administered, as were the other sacraments, without payment of money, freely by the parish-priest: I shall not therefore repeat any of the many numerous canons which are directed only to this point.

The council of Durham, about 1220, which we have had occasion to refer to more than once, lays down

several particulars as to the due administration of Extreme Unction, and its necessity. First appealing to the authority of S. James, the decree continues: "Et propter hoc præcipimus, quod ad sacramentum extremæ unctionis, moneant frequenter populum sacerdotes, in necessitate videlicet, et non tantum divites sed pauperes, senes, et juniores omnes, maxime a quatuordecim annis, et supra, et omnibus petentibus et pœnitentibus gratis exhibeant hoc sacramentum in necessitate, cum fuerint humiliter requisiti. §. Item moneant sacerdotes frequenter populum hoc sacramentum licite iterari posse: scilicet in qualibet gravi infirmitate, de qua metus imminet mortis. Dicant etiam et denuncient confidenter, quod post susceptum hoc sacramentum, licitum est reverti ad opus conjugale. §. Cum reverentia deferatur oleum sanctum ad infirmos, et eos unguant sacerdotes cum magno honore, et orationum celebritate, quæ ad hoc sunt ordinatæ: et nihil inde, sicut nec pro aliis sacramentis, exigatur sive a paupere, sive a divite."[69]

I omit two councils, one a provincial under Stephen Langton, at Oxford, and another of an uncertain diocese, about 1237,[70] both of which repeat, in almost the same words, the canon of Durham; with an addition, as to the safe keeping of the sacred oil, which I shall speak of presently, when we come to the provincial constitution upon which Lyndwood glosses. But a diocesan canon, *Worcester*, of Walter de Cantilupe, A. D. 1240, enters fully into some particulars and erroneous notions of the people, which although long, will not improperly be laid before the reader.

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[69] *Wilkins. Tom.* I. *p.* 583. [70] Ibid. *p.* 595. 659.

"*De unctione extrema.* Quia vero sicut Dominus in evangelio testatur, *Non sanis, sed male habentibus opus est medico*, caroque quibuscunque fulta remediis, semper tamen ut mortis debetrix vergit in occasum, concessum est exeuntibus corporalis allevationis remedium, et remissio peccatorum, quæ sola datur, si forte non expediat ægroto corporaliter relevari; sacramentum videlicet unctionis extremæ, quod effectum duplicem, Jacobo testante, consequitur in ægrotis. Propter quod hoc sacramentum, cum aliis digne decet ministros ecclesiæ, cum cæteris fidelibus venerari, et ad hoc exequendum, sacerdotes promptos ad ægrotos accedere, horis quibuscunque fuerint accersiti. Sacerdos enim, qui se pigrum exhibet in visitandis infirmis, ex quo quandoque forsitan accidit, quod ægrotus absque confessione, et dominici corporis et sanguinis perceptione decedat, expers etiam unctionis extremæ, perniciosum se, et non solum inutilem exhibet subditis, et tantam ejus incuriam per nos noverit condigna, pro viribus, animadversione plectendam. Sunt autem quidam, ut audivimus, qui post perceptionem hujusmodi sacramenti, sanitate pristinæ restituti, nefas reputant, vel uxores suas cognoscere, vel carnes comedere, vel etiam aliqua ratione nudis pedibus ambulare. Horum autem errorem, utpote doctrinæ sanæ contrarium, execramur, et eos communicationibus et monitionibus duximus corrigendos, quia ferro abscindenda sunt vulnera, quæ fomenta non capiunt, ecclesiastica coercione, si necesse fuerit, præcipimus per sacerdotes eorum ab his erroribus revocari. Quidam etiam in tantum abhorrent hoc percipere sacramentum, quod hoc sibi vix in solo mortis articulo sustinent exhiberi; propter quod forsan accidit, quod ejus expertes plurimi ab hac luce subtrahuntur. Contra hunc igitur errorem, cum aliis eos per

sacerdotes suos, et prædicatores alios crebris exhortationibus præcipimus præmuniri."[71]

The synod of Exeter, under Bishop Quivil, in the year 1287, repeats much of the above, with the penalty of suspension, if the priest neglected his duty, and this additional caution: "Præterea præcipimus, quod, rejecta omni negligentia, parochiales presbyteri circa curam sibi commissam vigiles sint et soliciti, extra suam parochiam absque causa rationabili nullatenus pernoctantes; et tunc loco suo alium dimittant idoneum, qui ea, quæ animarum curæ incumbunt, sciat et valeat adimplere."[72]

And lastly, I shall cite the provincial constitution of Archbishop Walter Raynold, A. D. 1322, with portions of Lyndwood's gloss.

"Cum magna reverentia deferatur oleum infirmorum ad infirmos, et ipsos inungant sacerdotes cum magna devotione, et orationum celebritate quæ ad hoc sunt ordinatæ: moneant sæpe populum sacerdotes, eos saltem qui sunt ætatis 14. annorum et supra, ad extremæ unctionis sacramentum recipiendum. Et quod post sacramentum susceptum licite possit reverti ad opus conjugale." "*Reverentia.* sc. cum superpellicio et stola: tamen sine lumine, et sine campanæ pulsatione, quæ duo debent duntaxat haberi in deportatione sacramenti Eucharistiæ ad infirmum, vel alium extra ecclesiam communicandum." "*Oleum infirmorum.* Hoc est oleum ab episcopo benedictum. Et licet ex eis quæ leguntur *in d* §. *ad exhibendum,* videatur innui quod oleum catechumenorum, et oleum infirmorum, idem sint; veritas tamen est, quod diversa sunt, et

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[71] *Wilkins. Tom.* 1. *p.* 669. [72] Ibid. *Tom.* 2. *p.* 135.

diversam habent benedictionem; sicut in pontificali plenius continetur." "*Ad infirmos.* Ex hoc patet, et ex subsequentibus, quod ad habendum hoc sacramentum non debet illud volens recipere, venire vel portari ad sacerdotem, sed sacerdos debet accedere ad infirmum." "*Sacerdotes.* Pluraliter loquitur, et sic videtur, quod duo ad minus debeant id facere: sed tu dic, quod unus sacerdos, præsente clerico, vel etiam solus sine clerico, potest infirmum inungere. Et hoc intelligatur de necessitate, viz. ubi non est nisi unus sacerdos ministrans in ecclesia, qui nec habet sacerdotem socium, nec clericum, qui valeat sibi assistere. Nam si commode potest haberi unus clericus, tunc debet adesse clericus ipse ad minus. Alioquin potest secum habere unum laicum literarium: quem si habere nequeat, neque clericum, tunc potest ipse sacerdos solus totum, quod collationi dicti sacramenti pertinet, complere, et sibi ipsi respondere." "14. *annorum.* In hac ætate dicuntur adulti, ut dixi supra. Et istud sacramentum non dabitur nisi adultis qui peccata venialia videntur habere." "*Extremæ unctionis.* Dicitur unctio extrema, quia non debet fieri nisi laborantibus in extremis, et in periculo mortis constitutis, quando scilicet deficit auxilium humanum, et non potest succurrere nisi virtus Divina. Sanis autem non datur hoc sacramentum, quia habent aliud remedium, scilicet pœnitentiam."[73]

Still, one or two circumstances require to be noticed. First, in the same constitution of Walter Raynold, as to the repeating of Extreme Unction, during the same sickness. "Item doceant populum sacramentum ex-

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[73] *Lyndwood. Lib.* 1. Tit. 6. *Cum magna reverentia.*

tremæ unctionis anno elapso licite posse iterari, viz. quolibet anno semel in gravi infirmitate, de qua metus mortis imminet ægroto."

Again, in the same constitution: "Item, tam sanctum oleum, quam chrisma sub fideli custodia, clave adhibita, conservetur, ut non possit ad illa temeraria manus extendi ad horribilia."[74]

After the last anointing the priest was directed to wash his hands: as the rubric below (*p.* 87) orders: "tunc erigens se sacerdos lavet manus suas cum sale et aqua, in vase quo stuppæ olei ponuntur: quæ igne crementur, et in cœmeterio fodiantur." The ablution in other instances, if not cast into the fire, was to be carried into the sacrarium, doubtless in order to be thrown away through the piscina: as in the constitution of Lanfranc, already cited. And this is plainly expressed in some foreign rituals. The modern Roman ritual orders, "medullam panis ad detergendos digitos, et aquam ad abluendas sacerdotis manus." Also several balls of silk, to remove the oil from the places anointed; which was an ancient observance in those cases where symptoms of recovery from sickness appeared, as we learn from Durand. "Et quod si æger inunctus convalescit, loca inuncta laventur, et aqua lotionis in ignem projiciatur. Si vero decedat, non lavetur corpus propter recentem unctionem."[75] It may be added that these words of Durand were introduced into a canon of the 6th council of Beneventum.

Once more; all that remained at the end of the year

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[74] *Wilkins. Tom.* 2. *p.* 514. *Lyndwood's* notes upon the first of these may be found *Lib.* 1. Tit. 7. *Sacramentum.* "The horrible purposes were no doubt, sorcery, witchcraft, &c." *Johnson.* Ecclesiastical Laws.

[75] Rationale. *Lib.* 1. *Cap.*8. 25.

of the holy oil and the chrism, was ordered to be burnt: as, by a constitution of Archbishop Peccham: "Vetus, seu quod superest de veteri chrismate, sit in sacris ecclesiis concremandum." And new was to be procured. "Presbyteri quoque qui præsunt ecclesiis, aut per se, aut per diaconos, aut subdiaconos, a locorum episcopis annis singulis ante paschæ solennitatem, vel quanto citius fieri poterit, sacrum chrisma singulis ecclesiis petere teneantur." Upon this Lyndwood, among other observations, says, that the impossibility of procuring the new oil and chrism by Easter day, in many places far distant from the cathedral city, would do away with the obligation: for the consecration was performed only a very short time previous, upon Maunday Thursday. And some places he says, as for example in the diocese of Lincoln, are more than a hundred miles from the city. Upon the words "*Singulis ecclesiis*," his gloss is: "Non ergo sufficit quod unus petat pro multis aliis ecclesiis forsan ecclesiæ suæ convicinis: sed requiritur, quod quilibet petat pro ecclesia sua." But, he continues, in very large and distant districts, it would seem hard and unreasonable, if an archdeacon or rural dean might not apply for the whole of his archdeaconry or deanery.[76] And, I presume, this in fact, was a common practice.

It does not seem improper to add, that the same constitution just cited of Archbishop Peckham, although it was but a repetition of older ones to the same purpose, states that many parish-priests had been accustomed grievously to neglect the procuring every year the proper supplies. "Quidam tamen vel ignorantia

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[76] *Lib.* 1. Tit. 6. *Cum sacri.*

crassa induti, quæ dolo creditur esse vicina, vel spiritu contumaci sacris in hac parte canonibus reluctantes, vetus chrisma alicubi per biennium, alicubi per triennium, et alio amplius reservantes, eodem in baptismate et aliis sacrificiis damnabiliter abutuntur, novum ab episcopis locorum de anno in annum non accipientes neque petentes. Quod ne fiat, de cætero præcipimus districte sub pœna suspensionis, quam ferimus in contumaciter contrarium facientes. Quod idem immo de sacro catechumenorum et infirmorum oleo sano accipiendum credimus intellectum."[77] The reader would do well to consult Lyndwood, in the place before cited, upon this also: he confesses that the "alia sacrificia" are somewhat obscure.

VIII. It need scarcely be observed, that the care of the Church for the bodies of all who have been made her members, ceases not with the natural death. The 65th canon of those enacted under K. Edgar in the 10th century, (I pass by some documents of earlier date) lays the care of the corpse upon the parish-priest, equally with the necessity of administering the last rites to the sick man. "Let him shrive him—give him housel—and extreme unction—and, after death, carefully order, and allow not any absurdity with the corpse, but, with fear of God, bury it wisely."[78] As to being buried within churches: the 29th of the same canons forbids the indiscriminate allowance of it. "And we enjoin, that no man be buried within a church, unless it be known that he in life was so

[77] *Wilkins. Tom.* 2. *p.* 48.

[78] *Thorpe. Vol.* 2. *p.* 259. *Wilkins. Tom.* 1. *p.* 229. "Sed cum Dei timore decenter sepeliatur." "ac hit mid Godes ege ƿis-lice bebyrge."

acceptable to God, that, on that account, it be admitted that he is worthy of such a grave."[79]

I shall not extract any of the canons, which forbid the bodies of certain great criminals to be buried with the solemn offices of the Church; such as of perjured persons: adulterers: fornicators: suicides and others. They may be seen in the excerpts of Egbert; in the canons of king Edgar, in the laws of the Northumbrian Priests, &c. In even earlier times, almost as soon as the conversion of the Anglo-saxons, we have a proof from the penitential of Archbishop Theodore, how strongly the Church detested the presence of buried bodies of sinful and unbaptised men within holy ground. "Missam celebrare in ecclesia licet, ubi fideles ac religiosi sepulti fuerint. Si vero infideles, ac hæretici, vel perfidi Judæi sepulti fuerint, sanctificare, vel missam celebrare, non licet; sed si apta videtur ad consecrandum, inde evulsis corporibus, et rasis vel lotis parietibus, sanctificabitur, si antea consecrata non fuit."[80]

The same penitential, in a previous section, tells us the course of the ceremonies, according to the then use of the church of Rome, which doubtless had been introduced, and for some time also perhaps observed, in the restored church of England. "Consuetudo etiam est Romanæ ecclesiæ, monachos, vel homines religiosos defunctos, in ecclesiam portare, ibique missam pro eis celebrare: deinde cum cantatione portare ad sepulturam; et cum positi fuerint in sepulchro, funditur pro eis oratio, deinde humo vel petra operiuntur."[81] With the above may be compared the 36th

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[79] *Thorpe. Vol.* 2. *p.* 251. [80] Ibid. *p.* 56. [81] Ibid. *p.* 53.

section of the confessional of Egbert, to the same effect: but this last adds that the custom then of the church of Rome, which in this respect does not seem to have been adopted by the Anglo-saxons, was to anoint the breast of the corpse of a monk, or religious, with chrism, after having been carried into the church. "Consuetudo est, cadavera in ecclesiam portare, et chrismate pectus eorum ungere." [82]

A body of ecclesiastical laws, placed by Wilkins under the year 994, has one canon of some importance, as to the burying of dead in churches. "Antiquus erat mos in his regionibus, mortuos homines frequenter in ecclesiis sepelire, et loca, quæ ad Dei ministerium sanctificata, et consecrata erant ad offerendum, ipsi facere cœmeteria. Jam nolumus abhinc, ut aliquis in ecclesia sepeliatur, nisi sit vir sacerdotalis ordinis, aut etiam tam justus laicus, ut sciatur quod vivus propter meritum vitæ suæ talem locum corpus suum ibi reponendi promeruerit. Nolumus tamen ut corpora, quæ prius in ecclesia sepulta erant, ejiciantur, sed tumuli, ubi appareant, ut utrum horum (eligatur) vel profundius illa in terra sepeliantur, vel transitus super ea fiat, et æqualiter ac convenienter cum ecclesiæ pavimento condantur, ut nullus tumulus ibi videatur. Si autem in aliquo loco tot tumuli sint, ut hoc difficile sit factu, tunc sinant loca illa cœmeteria esse, et auferatur altare inde, et in purum locum ponatur, et ibi ecclesiæ sint, ubi Deo reverenter et pure offerri possit." [83]

There is certainly some difficulty about the last passage of this canon. Johnson, in his collection of laws, says: "Churches must have been very indifferent

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[82] *Thorpe. Vol.* 2. *p.* 161.

[83] *Wilkins. Tom.* 1. *p.* 267.

structures, when it was in some cases more difficult to make even the floors, than to erect a new fabric: and I think it is agreed that few or no churches in this age were built of stone, but generally of timber." But, without discussing the question of the comparative number at that time, in England, of wooden and stone churches, I do not think that such is the fair inference to be drawn from this clause. There was, without doubt, in many, especially the remote, parts of the country, a large number of ill or hastily constructed, or dilapidated churches. And to these, the order was intended to apply. Or again, the whole surface of the interior might have been covered with graves: and if the building at the same time was not very deserving of being retained as the parish-church, to such also would the canon have reference. For in those days, men did not, for every fanciful cause, dig up and reinter the dead bodies of those who had gone before: nay, more than this, at the expense and sacrifice of both time and money to themselves, they would rather build new churches, than either disturb the graves, or on the other hand continue to celebrate the Divine Mysteries in places where too many dead were lying, and those of no certain character. In short, I cannot believe that the difficulty spoken of is to be attributed to the amount of mere labour or trouble of any kind; which indeed seems an absurdity almost, when fairly considered.

I shall further quote two provincial constitutions which had for their object the prevention of some excesses which, as time went on, not unnaturally crept in during those ages; when not only, as always, the evil were mingled with the good, but the rudeness and freedom of manners gave an apparent opportunity to

licentiousness. First, of London, under Archbishop John Stratford, in 1342: which, after speaking of the unhappy tendency of many customs and practices, originally good, to degenerate, and therefore the necessity of change and restriction, proceeds thus: "Sane fidelium servare devotio consuevit, ut, obeuntibus hominibus vel mulieribus, ante corporum sepulturam, nocturnæ agerentur vigiliæ, in privatis quandoque domibus pro defunctis, ut illuc convenientes et vigilantes fideles, devotis precibus Domino fusis, intercederent pro eisdem. Inimici tamen latentis insidiis, quod salubriter custodivit antiquitas, superstitioso errore adeo in scurrilitatem nequiter est conversum, ut in vigiliis mortuorum hujusmodi, neglectis orationibus, illuc conventiculæ ineantur illicitæ atque fœdæ; unde adulteria, fornicationes, et furta sequuntur, et alia perpetrantur casualiter multa mala. Quia siquidem morbus iste quasi communis invaluit, eidem adhibendo medelam statuimus, quod in nostra provincia, peractis a viris ecclesiasticis mortuorum memoriis, nulli in privatis domibus, in quibus mortuorum corpora usque ad sepulturam requiescunt, frequenter de cætero receptentur ad consuetas populares nocturnas vigilias peragendas, defunctorum amicis, propinquis, et his, qui psalteria forsan dicere pro defunctis voluerint, duntaxat exceptis, sub pœna excommunicationis majoris, quam contra præmissa vigiliam facientes hujusmodi, et receptatores taliter vigilantium, non immerito poterunt formidare."[84]

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[84] *Wilkins. Tom.* 2. *p.* 707. *Lyndwood* has this statute: but his observations are not of importance to our subject. Upon *Memoriis* he says: "i. e. exequiis, et patet generaliter pro regeneratis omnibus solennes orationes fieri: quia non decernimus qui

And a second, of the province of York, under Archbishop Thoresby, in 1367. "Et quia sæpe contigit, quod quidam in sanctorum vigiliis conveniunt in ecclesiis, qui divinis ibidem deberent vacare obsequiis, vel in exequiis defunctorum pro animabus defunctorum hujusmodi oraturi, qui versi in sensum reprobum ludis noxiis, et vanitatibus, et quandoque pejoribus frequenter intendunt, Deum et sanctos (quos se venerari simulant) graviter offendentes, et in defunctorum exequiis, de domo luctus et orationis, domum risus faciunt et excessus, in animarum suarum periculum perquam grave; districtius inhibemus, ne aliqui venientes ad hujusmodi vigilias, et exequias, præsertim in ecclesiis hujusmodi ludos aut turpitudines, vel alia in errorem, vel peccatum ducentia faciant, vel exerceant quovis modo; sed studeant quilibet sic veniens humiliter et devote facere, propter quod hujusmodi vigiliæ et exequiæ fuerant ordinatæ."[85] And the constitution goes on to lay fines upon all rectors and vicars who allow such practices: and to excommunicate the perpetrators.

The custom of ringing a bell on the death of any person, was very anciently observed in England. Bede speaks of it, as common in his time, and explains its object: he is relating the circumstances of the death of the abbess Hilda, and how it was made known the same night, in a vision (he says) to a nun in a monas-

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sunt hi, quibus prosunt, aut quibus non prosunt. Et ideo melius est, ut talia supersint his, quibus non obsunt nec prosunt, quam quod desint his quibus prosunt." *Lib.* 3. *Tit.* 14. *Quia sæpe.*

[85] *Wilkins. Tom.* 3. *p.* 68. In the same collection, *Tom.* 1. *p.* 570, are a number of regulations to be observed at the death of a Parish-priest, Archdeacon, Abbot, or Dean, in the diocese of Worcester. A.D. 1219. And the Offices which were to be said.

tery at a great distance. "Hæc tunc in dormitorio sororum pausans audivit subito in aere notum campanæ sonum, quo ad orationes excitari vel convocari solebant, cum quis eorum de sæculo fuisset evocatus."[86]

And six hundred years after this, an order of the Bishop of Exeter, John de Grandisson, among the statutes which he drew up for the college of S. Mary Ottery, proves the continuance and general observance of the ceremony. "76. Insuper statuimus quod classicum pulsetur pro mortuis parum antequam incipitur placebo, quousque inchoetur dirige, et similiter ante missam dum dicuntur commendationes. Ita, videlicet, quod tam in obitibus quam etiam quando corpus præsens, habetur secundum dignitatem personæ brevius vel longius prædictis semper temporibus pulsetur cum majoribus et pluribus vel minoribus et paucioribus campanis; sed inhibemus ne nimis prolixe pulsentur, nec iterum post officium vel in aurora, sicut solet Exoniæ; quia nihil prodest animabus 'æs sonans aut cymbalum tinniens,' et tamen multum nocet auribus, et fabricæ, ac campanis."[87] And this is one of the uses to which bells are said to be destined, in the ancient and often quoted dystich:

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro."

The rubric of the revised and modern Roman ritual orders, "Corpora defunctorum in ecclesia vel cœmeterio ponenda sunt pro situ et loco, ut sint versa ad altare majus: vel si conduntur in oratoriis vel capellis, ponantur cum pedibus versis ad illarum altaria. Pres-

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[86] Hist. Ecclesiastica. *Lib.* 4. *Cap.* 23.

[87] *Oliver.* Monast. Exon. *p.* 272.

byteri vero et Episcopi habeant caput repositum versus altare, et pedes versus populum." Such however does not appear from any record to have been ever a distinction allowed in the church of England: and Catalani confesses, that he has found no example of it in any ritual or council, previous to this last review of the ritual of the church of Rome. The same ritual forbids the burial of any person upon Good Friday, or Easter Day.

IX. Succeeding the order of burial the reader will find various Forms of Benediction. These commonly were contained in the manual, although more properly they would be supposed to have belonged only to the pontifical: that is, if, as we shall see presently, Lyndwood's dictum is to be taken strictly. The benedictions which I have edited, are not the only ones which occur in the manual; but I have selected those which relate to the furniture and ornaments of churches, and of public worship. As the table of contents of the various editions usually has it: the "Benedictiones omnium rerum ecclesiasticarum." The other benedictions are in another part of the book, such as "Benedictio ensis novi militis," "carnis, casei, butyri," "novorum fructuum" "navis," etc.

The canonists make three distinctions of benediction. Ferraris says, "Benedicere potest contingere tripliciter, *enuntiative*, *optative*, et *imperative*. Enuntiative benedicere, quod fit laudando, est benedictio, quam Deo tribuimus, cum toties eum benedicimus et laudamus. Optative benedicere, quod fit aliquod bonum benedicto optando, et precando, est benedictio, quam homo homini dare solet, non laudando solum, sed etiam aliquod bonum adprecando. Imperative benedicere, quod fit imperando, et operando effectus intentos, est

benedictio, quam dat solus Deus per se, vel per ministros suos, et operatur prædictos effectus, et hanc quandoque Deus dedit per seipsum, quandoque vero per suos servos: et hodie in ecclesia fidelibus benedicit per pontifices, et sacerdotes, et religiosos viros."[88]

So, the very learned ritualist, Catalani. After speaking of the two other kinds of benediction, he proceeds: "Tertio benedicere significat consecrare et sanctificare, seu conferre aliquod esse sacrum rei, quæ benedicitur, ut fiat conveniens, et apta materia sacramenti, vel sacrificii; vel fiat instrumentum salutis sive animarum, sive corporum, ad quod pertinet illud Apostoli dictum in epistola. 1. ad Timotheum, Cap. iv. *Omnis creatura sanctificatur per verbum Dei, et orationem.*—Et hæc est, quæ benedictio ecclesiastica appellatur: quippe quæ nomine Ecclesiæ, et ex auctoritate ei a Deo concessa fiat: posuit enim Deus sacerdotes, et ministros ecclesiasticos, dispensatores benedictionum suarum." "Tota vis benedictionum ecclesiasticarum est in oratione, et invocatione Ecclesiæ, quæ fit per ejus ministros:———quamobrem omni ratione cavendum est iis, ne alias benedictionum formas, ritus, aut cæremonias usurpent, quam quæ in libris ecclesiasticis, missali scilicet, pontificali, et rituali continentur, vel aliis suprema præsidum Ecclesiæ auctoritate probatis." "Cavendum etiam, ne benedictiones ecclesiasticæ quocumque prætextu ad alios fines detorqueantur, quam ad quos ab Ecclesia institutæ sunt. Cum enim illæ vim non habeant, nisi ex intentione, et invocatione Ecclesiæ, non autem ex proposito, et voluntate utentium: certum est ex communi ordine providentiæ

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[88] Promta Bibl. *Verb.* Benedictio. *Art.* 1.

Divinæ, easdem neque effectum sortiri alium, quam ab Ecclesia institutum; neque sine piaculo ad alienos, et particulari præsumptione excogitatos usus posse applicare."[89]

The same writer goes on to explain further the distinction between the *Benedictio Invocativa*, and *Constitutiva;* the first of which imparts a grace and benefit to the persons or things on whom it is bestowed, but alters not their state: as the nuptial benediction, or of a king, etc. But the second is that which applies to those Offices which I have now edited: of oratories, bells, and ecclesiastical ornaments, which by such a benediction are removed utterly and for ever from any profane use, and given up solely to, and to be employed in, the Service of the Almighty. Dedicated in short, by prayers and blessing, to God; and for the future, His peculiar property: according to the canon-law, "Semel Deo dicatum, non est ad usus humanos ulterius transferendum."

An important point is involved in the question, whether these benedictions were anciently allowed to be performed by priests. They were, as I have said, in the manual, a book especially intended for the parish-priest: though there can be little doubt, that some few of them were strictly limited to the episcopal office. But many others might, I conceive, have been performed by priests under special license and authority.

In the edition (a famous one, but suppressed) of the Roman ritual, at Rome, 1584, 4to. before this part

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[89] Rit. Rom. Comment. De Bened. *Tit.* viij. *Cap.* 1. *Catalani* is indebted for much of the above, and other parts of the same Chapter, to a work by *Eveillon.* De Processionibus Eccles. *Cap.* xxxj.

"De Benedictionibus" is the following rubric. "Cum inter episcopos et presbyteros seu simplices sacerdotes sit non modica differentia, quod ad omnes communiter pertineant illa sex, videlicet catechizare, baptizare, prædicare, conficere, solvere, ac ligare: ad episcopum tamen seu pontificem novem specialiter spectant, scilicet clericos ordinare, virgines benedicere, episcopos consecrare,—in fronte chrismare, benedictionem solennem ante pacem dare. Et proinde episcopi libere his benedictionibus jure suo uti possunt: presbyteri autem seu simplices sacerdotes non omnibus, præsertim quæ pontificalis sunt ordinis vel functionis, vel quæ ab episcopis fieri consueverunt, nisi ex indulto Apostolico, vel licentia sedis Apostolicæ? ut est benedictio mapparum altaris, corporalium, sacerdotalium indumentorum et similium, quas facere non debent sine licentia speciali."

Now, whether Lyndwood further limits this rule, by making no mention of such license as obtainable, or whether his words are to be taken so strictly, I must leave to the judgment of the reader. He says, upon a constitution of Archbishop Edmund, "Vestimenta et alia ornamenta, quibus Domino ministratur, non solum debent esse honesta, sed etiam sacrata, sive benedicta. Et debet hæc benedictio fieri ab episcopis: non autem a simplici sacerdote."[90] And with him, in the main, agrees Ferraris. "Paramenta ecclesiastica, et ornamenta omnia, tam ministrorum, quam altaris sunt per episcopum benedicenda: ita ut simplices sacerdotes illa benedicere non possint, neque ex delegatione et permissione episcopi, nisi ad hoc habeatur speciale

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[90] *Lib.* 1. *Tit.* 6. Panni Chrismales. *Verb.* Benedictionem.

privilegium sedis apostolicæ."[91] Again, Baruffaldus: "Ad sacerdotes episcopo inferiores pertinent benedictiones solum verbales, seu simplices, in quibus non intervenit unctio chrismatis, vel sacri olei. Inter istas vero nonnullæ sunt, quæ ipsi sacerdoti pertinent de jure, et ratione ordinis, alia quæ possunt ab eo conferri virtute delegationis factæ ab episcopo; cum sint etiam nonnullæ verbales et simplices, quæ soli episcopo pertinent, sed possunt ab eo delegari simplici sacerdoti. Dixi, nonnullæ, quoniam non in omnibus benedictionibus habet potestatem episcopus delegandi, sed in iis tantum, in quibus non intervenit unctio chrismatis, vel sunt materia alicujus sacramenti, cujusmodi sunt benedictio chrismatis, et olei infirmorum, aliaque in pontificali enumerata."[92] So once more, Catalani takes the same view, and specifies as benedictions which to be made by priests require no special permission, those only of candles, ashes, holy water, and the like: excluding the furniture of churches and of altars.

But in the ancient pontificals of the church of England, in a very solemn Office, no such restrictions are to be found. One part of the office of the Ordination of Priests was the anointing of the hands: with this prayer, "*Sequitur consecratio manuum sacerdotum.* Conse✠crare et sancti✠ficare digneris, Domine, manus istas per istam unctionem et nostram bene✠dictionem: ut quæcunque consecraverint, consecrarentur: quæcunque benedixerint, benedicantur, et sanctificentur: in nomine Domini nostri Jesu Christi." I take this from the Sarum pontifical: with which agree both the Winchester and the Bangor pontificals.

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[91] Promta Bibl. *Verb.* Benedictio. *Art.* 1.

[92] Rit. Rom. Comm. *Tit.* xliv. 20.

I shall only add further, upon this head, that in the old accounts of churchwardens, in the collection edited by Nichols, we find more than one example of entries for expenses paid in procuring these benedictions of church ornaments. Of the parish of Walberswick, in 1452. "Item, at *Blibro*, for halwyng of the pyx, auter clothis, and a tonych, an aube, an amyte, and expens. 1.s. 8.d." Of the parish of Wigtoft, in 1524. "Imprimis, payd at boston for halowed of auter clothes, and makyng of the chalys. 3.s. 8.d."[93] These do not prove that these articles were hallowed by the Bishop: for although taken in one instance to Boston, possibly some priest or official might be there to whom license had been given. And very much to the purpose is this item in the accounts of the parish of S. Margaret, Westminster, A. D. 1511. "Of the gift of my Lady Clynton i tabil-cloth, sore worn, now hallowed for the high awter by the hands of m^r^. Curate."[94] The record "sore worn" tells a tale not very creditable to the piety of the "Lady Clynton;" like that of many now-a-days, who keep their best things for themselves, and give but the superfluity to God.

But some accounts, already spoken of,[95] and which I have examined, still extant of the parish of Stratton in Cornwall, do appear to connect these benedictions with the episcopal function and authority. Thus, in 1512, are three entries together, relating to the visitation (probably) of the Bishop. "Item, for bred and drink to the ryngers to rynge agene my lord bosshopp

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[93] Extracts from Churchwardens' Accompts, *p*. 185. 214.

[94] Ibid. *p*. 6.

[95] See Dissertation on Service Books, *p*. xix.

.ij^{d}. Item, p^{d}. for a gallon of wyne to geue my lord boshopp .ix^{d}." And immediately preceding these, is, "Item, for blessyng of v. awter clothys, and iij. new stolys, xxiij^{d}." So, in 1538, an item "for expenses to my lord byshopp ys visitacion, xviij^{d}." is followed by "payd for blessyng of vj. corporalls. xij^{d}." Once more, it would seem that these and such-like were sent, if no nearer opportunity occurred, even to Exeter for benediction: for there is an entry in 1540: "Item, payd for the blessyng of the sute of vestements that master Thomas Arundell gaue to the church, xvi^{d}. Item, for the carynge of the same from Exeter .iiij^{d}."

The rite of consecrating and hallowing church furniture and ornaments may be traced up to the most remote antiquity. Forms of the English church are still extant, which were used in the eighth century, and have been edited by Martene: in the Gelasian sacramentary are "Benedictiones, seu præfationes linteaminum, ad consecrandam patenam, ad calicem benedicendum, item ad omnia in usum basilicæ, et præfatio chrismalis, scilicet vasculi, in quo Eucharistia reponitur."[96] Georgius also cites from Sozomen, the account of the consecration of the church at Jerusalem, A. D. 335, with this important passage. "Igitur episcopi Hierosolymam delati, ecclesiam consecrarunt, simulque ornamenta, et donaria ab imperatore transmissa: quæ quidem in eadem basilica hactenus manent, et a cunctis non sine ingenti stupore spectantur, ob magnificentiam et amplitudinem."[97]

The consecration of the plate and furniture of altars

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[96] See *Georgius*. De Lit. Rom. Pontif. *Tom.* 1. *p*. 429.

[97] *Sozomen*. *Lib*. ij. *Cap*. 26.

was continued in the church of England until a late period: and many instances have been collected by the editors of a very useful publication, the *Hierurgia Anglicana*.[98] To these I would add an extract from a violent pamphlet, printed in 1641, which shews that such, up to that time at least, was not the practice of one or two Bishops only, but of many. This is entitled "The true character of an untrue Bishop:" and the fourteenth point of it is, "He, by his consecration, makes holy that which God hath made common: as bells, belropes, candles, corporalls and altars—A Bishop can make that which is common, holy." And up to the present times the principle is acknowledged and acted upon in the church of England, as is proved by the consecration of oil in the Office of coronation of our kings: in which, when the Archbishop offers up a prayer with the oil, afterwards called "Holy Oil," before him, he is directed by the rubric to "lay his hand upon the ampulla."[99]

Upon the particular Office of the Hallowing of Water and Salt, which the rubrics of the English church anciently directed to be performed on every sunday, I think that little need be said.[1] It was preserved during the week in stoups, into which the people entering or departing from the church might dip their fingers; and in other vessels, to be applied to various purposes.

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[98] *Pp.* 12. 13. 16. 21. 122. 129. *etc.*

[99] I quote from the last order used at the coronation of her present Majesty, Queen Victoria: but the same is in a series, now before me, of many previous reigns.

[1] The "vas ad aquam benedictam" is of frequent occurrence in the canons of provincial and diocesan synods during the 13th and 14th centuries, which have respect to the proper furniture and ornaments of churches.

There were many offices which involved a consecration of water and salt. At the laying of the first stone of a church: at its consecration, and reconciliation: at the solemn seasons of baptism at Easter and Pentecost: as well as at other times, the "Benedictio salis et aquæ" was an especial part of the Office. But, although thus of such general observance for many centuries in the church of England, it seems allowed, as regards proofs, by the most learned writers of the Roman communion, that it was of no earlier introduction than about the ixth century. It is true that Bellarmine and Baronius labour, or rather without labour quietly lay down its apostolical origin, and that the hallowing of water to be so frequently used, rests upon the authority of the first ages of the Church. But we know the extreme views of those learned authors, and the objects with which they wrote: and a far more candid writer, Martene, declares that he cannot trace it beyond the time of which I have just spoken. Micrologus, who wrote in the xith century, tells us, "Alexander Papa quintus a beato Petro, constituit, ut sal et aqua benediceretur ad conspergendum populum." *etc.*[2] And he appeals to certain canons in further support of the constant practice of his own day. But Martene confesses that he has not been able to find these canons.[3] Catalani contents himself with resting upon probabilities, in the absence of facts.

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[2] De Ecc. Observ. *Cap.* 46. *Bibl. Patr. Auct. Tom.* 1. *p.* 758.

[3] *De Ant. Ecc. Discip.* ix. 12. *Dr. Rock* in his "Hierurgia," *p.* 667, quotes this order of Pope Alexander, A. D. 110; which I do not think can be much relied on: but I am bound to add he gives a very remarkable and curious painting, which the reader should refer to, found in the catacombs of Rome. This however might be a pagan representation.

The rubric at the commencement of the office has, "omnibus dominicis diebus," let the water be hallowed: and it would seem that this was a rule which was much insisted upon, and that the abuse (as it was rightly looked upon when the rule existed and was disobeyed) of sprinkling water which had been hallowed for a longer time than six days, and therefore of omitting this duty on the sunday, was often checked. Hence we continually find admonitions in canons of councils and synods to this effect. It would appear that the reason was, not only lest the water should become foul, but because of a mystery attached to the constant repetition of the blessing upon every sunday: as if it had some reference to the sacred waters of baptism.

But in some churches there were two sundays excepted: namely, of Easter and Whitsuntide; at which times the aspersion was made from the water hallowed on the eve preceding. This however, as may be seen below, was strictly forbidden, and rightly, by the rubrics of the Sarum and York manuals. It need scarcely be added, that whenever, from accident or any other cause, it was necessary to have more water provided in the stoups or fonts, there was no day upon which this office was not permitted to be said. The place where it was to be performed is accurately laid down in the rubric, upon the usual solemn occasions: but at other times, or if required, there was no objection to the blessing of water, either in the sacristy, or in the open air, or in a private room.

I shall only add this extract from the Rites of Durham. "There was two faire Hallewater stones belonging to the Abey church of Durresme, all of verie faire blewe marble. The fairest of them stoode within the

north churche dour——being kept verie clene, and alwaies fresh water was provided against every sonnday morning by two of the bell ringers, or servitors of the church, wherin one of the Monncks did hallow the said water, veri early in the morninge befor divine service. The other stood within the south church dour not altogether so curyouse, yet all of fyne blewe marble, beinge verie decentlie keapt in the same manner with freshe water every sonndaie morninge by the said bell-ringers or servitoures of the church; when, in like sorte, one of the Monnks did hallow the said water very early in the morninge before dyvine service."[4]

Upon the "Hallowed Bread" or "Eulogiæ," the Office for which succeeds that of consecrating water, and is very short, considerable information is to be found in various writers, especially in Bingham's Christian Antiquities, *Book* xv. *Chap.* 4. Saussajus. *Pars.* 2. *Lib.* 2. and Cardinal Bona. *Lib.* 1. *Cap.* 23. It is to be without doubt traced up, if not to the primitive yet to very early times of Christianity, and was observed in the church of England, down to the reformation in the 16th century. The chief end of it, was to supply the outward signs of communion to those members of the Church, who, from whatever cause, were prevented from partaking of the holy eucharist: and the bread was taken from the offerings which the people made before the Divine Service. I shall quote a canon respecting one purpose to which this hallowed bread was applied, from the council of Durham, A. D. 1220. "Quando mulieres post puerperium venerint ad puri-

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[4] *Rites of Durham, p.* 32.

ficationem, sacerdotes tantummodo dent eis panem benedictum, et corpus Domini nullo modo eis proponatur, nisi expresse petant, et prius confessæ fuerint."[5] And once more, from a charter of confirmation granted to Flixton hospital, in Yorkshire, in the reign of Henry the sixth, which ordered a certain priest to say mass there, *etc.* "ac post missam illam panem et aquam sanctificare, et inter populum missam illam audientem dividere et spergere hucusque usitati fuissent."[6]

It will be seen that the prayer in the office had respect to the miracle of the blessing of the five loaves in the desert by our Blessed Lord, and hence some late ritualists of the Roman church have argued that this rite may be founded upon the actual institution of it by our Saviour Himself. Abdias, as cited by Catalani, declares, that S. Peter also thus blessed bread, and sent it to the sick who were thereby healed; but he does not add that this story is rejected by Bellarmin and other writers. In short, though as I have already said, the evidence is undeniable of the very high antiquity of the hallowed bread, yet it is impossible to rest it upon apostolical, and much less upon divine authority.

When the *eulogiæ* were first instituted it must not be forgotten that communion also was strictly insisted upon: but as time went on, the receiving of the hallowed bread began to be looked upon too much as a substitute for the Eucharist, and people rested contented with it, more especially as it did not require of them so strict a preparation. Hence an abuse would not unnaturally creep in, and a custom never contem-

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[5] *Wilkins.* Concilia. *Tom.* 1. *p.* 579.

[6] *Dugdale.* Monasticon Anglic. *Vol.* 6. *p.* 614.

plated in purer and more earnest ages grow up, of partaking of the *eulogiæ* instead and in the place of the eucharist. Such a view, though recommended by high authority in the Roman church, must be erroneous: but that it is so recommended is clear from Catalani, who says: "secunda utilitas est in salutem animæ, quia ex intentione ecclesiæ panis distribuitur fidelibus, non modo, ut symbolum fraternæ communicationis, verum tanquam memoriale quoddam eucharistiæ, quo iidem fideles excitantur ad desiderium recipiendi ipsum eucharistiæ sacramentum; et hac ratione, ipso voto, seu desiderio sumitur spiritualiter idem sacramentum, et percipitur suo modo effectus illius, qui est unio cum Christo per fidem, et charitatem; et ideo hic modus sumendi eucharistiam in voto seu desiderio, appellatur communio spiritualis."[7] The "prima utilitas" of Catalani, in support of the continued observance of this rite of benediction, consists in the benefit which the *eulogiæ* are supposed to convey to sick persons, and miraculous healing of diseases. The proof of this rests upon certain instances said to have occurred in the lives of some saints: and is an argument which I can scarcely suppose requires examination. But not further to delay upon the subject, the abolition of this rite of blessing bread cannot be regretted, nor was it decided

[7] Rit. Rom. Comm. *Tom.* 2. *p.* 60. And to the same effect is the following from another writer of great authority. "Eulogiæ erant portio illa panis, quæ cum superesset consecrationi attento communicandorum numero, haudquaquam consecrabatur, sed solemni tamen ritu benedicta, et in particulas dissecta, in fine missæ distribuebatur iis, qui ob aliquod impedimentum non poterant, *aut nolebant* sacramenti Eucharistiæ participes fieri, licet legatur etiam aliquando distributa iisdem ipsis, qui Eucharistico cibo jam refecti fuerant." *Cavalieri.* Opera. *Tom.* 4. *p.* 47.

upon except upon reasonable grounds, in the church of England, in the 16th century; having so far departed from its original object and meaning, and become the cause of unworthy views of the benefits and blessings which are attached solely to the actual participation of the Holy Eucharist.

In order to shew the value which the common people, down to the middle of the xvith century, put upon the hallowed bread and water, the removal of this weekly benediction made an especial article of the complaint of the Devonshire rebels in 1549. "We will have," they say, "holy bread and water made every Sunday; palms and ashes at the times accustomed; images to be set up again in every church; and all other ancient old ceremonies used heretofore by our mother holy Church." Archbishop Cranmer drew up an answer to these articles, and in this particular point as well as in others, he used language not becoming either his character or position in the Church, and less moderate than I care to quote:[8] I may also mention that speaking in another place of the same events, he calls these eulogiæ and the holy water, "conjured bread and water."[9]

The Office of the Benediction of a Bell, which is the last, usually, in the Sarum manuals, does not require of me many observations. The best and most accurate treatise upon the whole subject that I know, is by Angelo Rocca, in his works, *Tom.* 1. "De Campanis commentarius." It is probable that originally this

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[8] See this Answer in *Mr. Jenkyns'* "Remains of Cranmer," *Vol.* 2. *p.* 224.

[9] *Todd.* Life of Cranmer. *Vol.* 2. *p.* 167. *Burnet.* Records. ij. *B.* 1. *No.* 47.

rite was adopted from some similar custom of paganism, but of its antiquity there can be no question whatever. Alcuin, who wrote in the eighth century, thus speaks of it. "Neque novum videri debet campanas benedicere et ungere, eisque nomen imponere."[10] And the Form occurs in the very ancient Ordo Romanus, the exact date of which cannot be ascertained, which is printed in the *Bibliotheca Patrum*.[11] The object intended by the use of this benediction, is explained in the prayers of the Office: "Deus qui per beatum," and "Omnipotens sempiterne Deus." A canon of a council of Cologne, A. D. 1526, plainly recognizes and adopts these ends, as those which the Church is supposed to have in view. The reader will, I think, conclude that some are not such as can altogether be defended.

The Order of Consecrating Bells appears to me to have reached to the utmost limits of what any reasonable person could have allowed; it trifles, if I may so say, with solemn parts of the holy office of Baptism: and neither its allowed antiquity, nor the proper desire to consecrate every portion of the House of God and its furniture to His service, by especial benediction, can excuse entirely such objectionable ceremonies. Still it is a vulgar and stupid error to speak, as some writers have, of the baptism of bells. This at least, in no sense, was ever intended; names indeed were given, and the bell was washed, and anointed; it was blessed, and solemnly dedicated and set apart to God, but not baptized. The Sarum Use merely directs a name to

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[10] Cit. *Angelo Rocca. Tom.* 2. *p.* 162.

[11] Auctarium. *Tom.* 1.

be given: the modern Roman pontifical supplies the form now used, viz. "Sancti✠ficetur, et conse✠cretur, Domine, signum istud. In nomine Pa✠tris. *etc.* In honorem sancti. *N.* Pax tibi."[12]

It is not to be denied that some very great writers have used the term *baptizing bells*, but only as the vulgar mode of expression; and they join it by way of explanation with the proper term, *benediction*. Thus Martene has a chapter "De benedictione seu baptismo signorum;" and Durant says, "Baptizantur autem campanæ, seu benedicuntur." In the capitulare of Charlemagne, is a famous order "ut cloccæ non baptizentur;" cited by almost every writer upon this subject. It is said that this order had reference only to the superstitions which had crept in with regard to this rite, or to the application of the term baptism to

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[12] Even if my space allowed, yet the object before me is not controversial, and I have done little more than barely allude to the very serious questions involved in this whole Office of the benediction of bells. Many writers of the Roman communion have entered into and examined the objections which must readily occur to every reader; and by the way in which they meet them, prove the reality of the difficulties. Some have spoken sarcastically in reply, though this is not a sensible way of arguing: as Bellarmine, who wonders why it has not also been pretended that the church of Rome first goes through the ceremony of catechizing the bell. But if the student wishes further to investigate the subject, he will do well to examine the treatise above spoken of by *Rocca*, the Notes of *Catalani* on the Pontifical, *Tom.* 2. *p.* 334: and *Saussajus*, Panopl. Sacerd. *Pars.* 2. *Lib.* 2. *Art.* xxij. The Paris ritual, edit. 1646, has a rubric directed to this point, so important was it considered. This orders the parish-priest carefully to disabuse the minds of his people upon the matter: and, I presume if it were possible, to explain the difficulties.

it, and not to the proper observance of the ceremony. But this interpretation is certainly doubtful.[13]

The church of Rome has for some ages, whether always must be open to question, restricted the benediction of bells solely to Bishops: the office is not therefore contained in her ritual or manual, but in the pontifical. Matthew Paris speaks in many places of the fact of bells being consecrated by Bishops: and Catalani concludes from those and some other examples, that in England such only was the rule. But independently of the fact of this Office being in the Salisbury manual, it is quite clear from its rubrics, that in this country priests were permitted, and it would also seem without especial license, to consecrate bells. The records of consecrations by Bishops, in Matthew Paris, does not prove anything: he is describing particular great occasions, or of bells belonging to some eminent monastery: as of S. Alban, which, he says, was consecrated by the Bishop of S. Asaph. "Benedixit quoque signa ecclesiæ S. Albani tam minora quam majora." And more than this, Andreas du Saussay, a most learned writer, has laid down, that even the fact of offices being contained only in the pontifical, does not of itself prove that they may be performed only by Bishops. His observations are so important, bearing moreover upon a subject which has been already discussed, that I shall extract the passage.

"Verum multa sunt in Pontificali, quæ etsi episcopo tribuantur, ut qui eminentiori jure hæc sibi officia vin-

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[13] Vide *Martene*, de Ant. Ecc. Rit. *Tom.* 2. *p.* 296. *Durant*, de ritibus Eccles. *Lib.* 1. *Cap.* 22. *Du Cange. Verb.* Campanas Baptizari. *Angelo Rocca.* Opera. *Tom.* 1. *p.* 163. *Bingham.* Christian Antiq. *Book* 8. *Cap.* 7.

dicare potest, attamen a presbytero æque peragi possunt, quoad ipsum benedictionis effectum: episcopo scilicet permittente, vel saltem non prohibente, nec enim istæ benedictiones, v. g. crucis, campanæ, vasculi pro eucharistia, *etc.* ita sunt Episcopo propriæ, ut nonnisi ab ipso fieri possint aut debeant.——Adde quod istarum rerum benedictiones, seu mysticæ illæ functiones nullatenus presbytero divino jure prohibentur, nec earum pleræque ullo jure positivo, vel sanctione canonica, sed sola tantum consuetudine non ubique solida, nam v. g. benedictio campanæ, quæ in pontificali Romano episcopo ascribitur, in ritualibus localium diœceseωn et signatim in Parisiensi, ordinario more exequenda, si non cuilibet sacerdoti, saltem parocho, seu ejus vicario assignatur."[14]

X. The Order of consecrating Churches opens a subject upon which, with little difficulty, a large volume might be written, and full of interesting details. I do not propose now to do more than extract from the "Concilia" and the "Provinciale" a few passages which prove that the church of England has always looked upon this rite as of the highest necessity. From the earliest of our ecclesiastical records, we may conclude this: take, for example, the 47th chapter of the penitential of Archbishop Theodore; speaking of a building in which heathens had been buried, but now proposed for a church, he adds, "si apta videtur ad consecrandum, inde evulsis corporibus——sanctificabitur, si antea consecrata non fuit."[15] In the same chapter

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[14] Panoplia Sacerdotalis. *Pars.* 2. *p.* 607.

[15] "Prisci etenim Christi fideles in ædificiis construendis gentilium imitatores, ad eorum similitudinem sacra templa erigebant, vel

mention is made of that part of the office of consecration, in which it is said: "Locus a Deo iste factus est."[16] The 141st of the excerpts of Archbishop Egbert, testifies to the careful consideration which was had of these matters. "Si motum fuerit altare, denuo consecretur ecclesia. Si parietes tantum mutantur, et non altare, sale et aqua exorcizetur. Si homicidio vel adulterio fuerit violata, diligentissime expurgetur, et denuo consecretur."[17]

In the year 816, there was a famous council held at Chalchuith: the second canon of which is "*De modo consecrandi ecclesias.* Ubi ecclesia ædificatur, a propriæ diœcesis episcopo sanctificetur; aqua per semetipsum benedicatur, spargatur, et ita per ordinem compleatur, sicut in libro ministeriali habetur. Postea eucharistia, quæ ab episcopo per idem ministerium consecratur, cum aliis reliquiis condatur in capsula, ac servetur in eadem basilica. Et si alias reliquias intimare non potest, tamen hoc maxime proficere potest, quia corpus et sanguis est Domini nostri Jesu Christi. Seu etiam præcipimus unicuique episcopo, ut habeat depictum in pariete oratorii, aut in tabula, vel etiam in altaribus, quibus sanctis sint utraque dedicata."[18] This

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ab ethnicis jam erecta, ab omni profanæ superstitionis labe expiata, divinos in usus aptabant: ut innuit Ausonius in gratiarum actione pro consulatu: 'Basilicæ olim negotiis plenæ nunc votis pro tua salute susceptis.' Et Isodorus Originum. *Lib.* 5. 'Basilicæ prius vocabantur regum habitacula, nunc autem ideo basilicæ divina templa nominantur, quia ibi Regi omnium Deo cultus et sacrificia offeruntur.'" *Ciampini* Vet. Monumenta. *Tom.* 1. *p.* 9. See more about *basilica,* and its meaning as usually the same with *ecclesia,* in *Catalani,* Concil. *Tom.* 3. *p.* 378.

16 *Thorpe. Vol.* 2. *p.* 56.

17 Ibid. *p.* 120.

18 *Wilkins.* Concilia. *Tom.* 1. *p.* 169.

is an important canon, and I have made some observations upon a part of it in another work, to which the reader must be referred.[19] Making one more extract from the Concilia, I shall pass on to the legatine constitutions. In the year 1076, a canon of a council at Winchester ordered, "Ut in ecclesiis, nisi ab episcopis consecratis, missæ non celebrentur."[20]

The second constitution of Otho, made in the year 1236, is "De consecratione et reformatione status ecclesiæ." The *summarium* of John de Athon is very important. "Basilicarum seu majorum ecclesiarum consecratio in veteri Testamento instituta, et in Novo studiosius observata, licet in quibusdam partibus Angliæ fuerit neglecta, sic est per diœcesanos, aut eorum vicarios episcopos diligenter facienda, ut nulla maneat biennio, postquam parietes ejus perfecti fuerint, consecranda: alioquin solennibus missarum officiis noscatur interdicta, nisi tamen legitime fuerit excusata. Consecratæ vero non diruentur sine maturo diœcesani consensu, quæ dirutæ mox reparentur."[21]

In the year 1305, a famous statute was passed at a provincial synod, held under Archbishop Winchelsey: and as this sets forth the furniture of churches which, before consecration, parishioners were bound to provide, I shall extract it, from the text of Lyndwood. First observing, that two hundred years before, a canon of the synod of London, under Anselm, had ordered;

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[19] *Antient Liturgies.* 2nd edit. *p.* 16, note 17.

[20] *Wilkins.* Concilia. *Tom.* 1. *p.* 365.

[21] This *summarium* is cited in a note to a very useful book upon the Consecration of Churches, by Mr. Harrington: who has collected and arranged much information upon the subject. See *p.* 47.

"Ne ecclesia sacretur, donec provideantur necessaria et presbytero et ecclesiæ."[22]

"Ut parochiani ecclesiarum singularum nostræ *Cantuariensis* provinciæ sint de cætero certiores de defectibus ipsos contingentibus, ne inter rectores et ipsos ambiguitas generetur temporibus successivis, volumus de cætero et præcipimus, quod teneantur invenire omnia inferius annotata, viz: Legendam, Antiphonarium, Gradale, Psalterium, Troperium, Ordinale, Missale, Manuale, Calicem, Vestimentum principale cum Casula, Dalmatica, Tunica, et cum Capa in Choro cum omnibus suis appendiciis, Frontale ad magnum Altare cum tribus Tuellis, tria Superpellicia, unum Rochetum, Crucem processionalem, Crucem pro mortuis, Thuribulum, Lucernam, Tintinnabulum ad deferendum coram corpore Christi in visitatione infirmorum, Pyxidem pro corpore Christi honestam, Velum quadragesimale, Vexilla pro rogationibus, Campanas cum Chordis, Feretrum pro defunctis, Vas pro aqua benedicta, Osculatorium, Candelabrum pro cereo paschali, Fontem cum serura, Imagines in ecclesia, Imaginem principalem in cancello, Clausuram cœmeterii."[23]

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[22] *Wilkins. Tom.* 1. *p.* 382.

[23] *Lyndwood. Lib.* 3. Tit. 27. *Ut Parochiani.* Among the Constitutions of William de Bleys, in the year 1229, are two or three chapters of such importance, that I cannot pass them by, and therefore place them, being somewhat long, in a note. I take them from the Concilia. *Tom.* 1. *p.* 623.

"Cap. 2. *De ornamentis ecclesiarum.* In qualibet ecclesia hæc subscripta ad minus haberi debent. In ornatu altaris duo paria vestimentorum, cum duobus paribus corporalium, amplitudinis congruentis, cum una rochetta, unum festivale, et aliud feriale, in quo sacerdos altaris mortuus tumuletur, si necesse fuerit. Duæ pallæ altaris, una festivalis, et alia ferialis. Tria lintea, unum benedictum ad minus. Duo calices, unus argenteus, in quo celebretur, alius stanneus non benedictus, cum quo

In another place, viz: the dissertation upon service books, I have cited Lyndwood's gloss upon parts of

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sacerdos altaris sepeliatur. Duæ pixides, una argentea, vel eburnea, vel de opere lemonitico, vel alia idonea, in qua hostiæ reserventur, et sub fideli custodia clavi adhibita conserventur; alia decens et honesta, in qua oblatæ reponantur. Duo vasa, unum vinarium, et aliud aquarium. Unum par candelabrorum, unum thuribulum, unum chrismatorium decens et honestum, et sub fideli custodia clavi adhibita conservatum. Duæ cruces, una processionalis et alia ad officium mortuorum.

Cap. 3. *De ornatu chori.* In ornatu chori duo superpellicia, unum vexillum, unum velum quadragesimale, unum sacrarium immobile, una lanterna vel bocca, unum tintinnabulum, cum quo corpus Christi deferetur ad infirmos præferendum et pulsandum, operimentum decens et honestum inter altare et summitatem chori: fenestræ vitreæ, et chorus ipse decenter coopertus.

Cap. 4. *De ornatu corporis ecclesiæ.* In ornatu corporis ecclesiæ corpus ipsum decenter coopertum, fenestræ vitreæ, fons baptismalis lapideus, et decenter coopertus, vas stanneum vel plumbeum ad minus ad aquam benedictam, feretrum competens ad sepulturam mortuorum, una lancea ad vexillum deferendum.

Cap. 5. *De cœmeterio.* In ornatu cœmeterii ipsum cœmeterium sit decenter circumvallatum muro, vel sepe, vel fossato; nulla pars cœmeterii ædificiis occupata sit, nisi tempore hostilitatis. Crux decens et honesta, vel in ipso cœmeterio erecta, ad quam fiat processio ipso die Palmarum, nisi in alio loco consuevit fieri.

Cap. 7. *De ecclesiis dedicatis et altaribus.* Item in ecclesiis dedicatis, annus et dies dedicationis, et nomen sancti, in cujus honore dedicata est ecclesia, distincte et aperte est scribantur circa majus altare, in loco ad hunc idoneo: idem fiat circa minora altaria."

Again, in the year 1287, we have the following among the diocesan regulations of Quivil, Bishop of Exeter, which I have so often quoted. I cannot but presume that the reader will excuse the length to which this note must run, on account of the importance and interest of the subject. "Cap. xij. *De ecclesiarum ornamentis.* Ut ornamenta ecclesiarum, quibus quasi propriis instrumentis sacramenta ecclesiastica ministrantur, sint fulgida et honesta, exemplum nos docet doctissimi Salomonis, dum vasa domus Dei ex auro purissimo constituit fabricari. Quapropter præcipimus, quod quælibet parochialis ecclesia, et (etiam) capella distinctam habens parochiam,

this constitution: and shall now therefore take the following only. "*Casula*, i: e: Planeta, qua induitur

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munda et decentia habeat ornamenta.

Sit in qualibet ecclesia saltem unus calix argenteus, purus vel deauratus: ciphus argenteus vel stanneus pro infirmis, ut postquam eucharistiam assumpserint, loturam digitorum suorum sacerdos sibi præbeat in eodem. Sint duo corporalia munda et integra cum repositoriis: duo paria vestimentorum; quorum unum festivale, aliud feriale: quatuor tuellæ ad majus altare, quarum saltem duæ sint benedictæ, et una illarum cum parura; item ad quodlibet altare, cum contigerit missam inibi celebrari. Sint superpellicea duo et unum rochettum: velum quadragesimale: velum nuptiale: palla mortuorum: frontellum ad quodlibet altare: missale bonum, gradale, toparium, manuale bonum, legenda, antiphonale, psalteria, ordinale, venitare, ympnare, collectare.

Præsens synodus scripta habeatur in singulis ecclesiis citra festum S. Michaelis. Cista ad libros et vestimenta. Pyxis argentea vel saltem eburnea ad eucharistiam, cum serura. Chrismatorium stanneum cum serura. Asser ad pacem. Pyxis ad oblatas. Tres phialæ. Sacramentarium lapideum et immobile. Thuribulum. Vas ad incensum, vas ad aquam benedictam. Hercia ad tenebras. Candelabrum paschale. Duæ cruces; una fixa, et alia portabilis. Imago beatæ Mariæ virginis, et sancti loci ejusdem. Cereus paschalis. Duo cerei processionales. Cælatura super altare. Campanella deferenda ad infirmos, et ad elevationem corporis Christi. Lucerna. Boeta. Campanellæ ad mortuos. Feretrum mortuorum. Baptisterium lapideum bene seratum. Fenestræ vitreæ sufficientes in cancello et navi ecclesiæ. Qualiter hæc sunt necessaria in ecclesia Dei ad explendum cultum divinum, usus nos instituit quotidianus. Quædam istorum, prout utilitas exposcit, in majoribus ecclesiis, quæ sufficiunt, duplicentur vel triplicentur; in quibus sint hæc amplius quam aliis: diaconus et subdiaconus, capa chori, tunica et dalmatica, duo philatoria ad cornu altaris, et unum ad patenam." *Concilia. Tom.* 2. *p.* 139.

In this order, the *Sacramentarium* cannot but mean the altar; it is a most uncommon word, in such a sense, and we must have recourse to conjecture, with a consideration of the context. The *Boeta* was possibly an enclosed case or frame, in short a lantern; as opposed to the unenclosed Lucerna; but Du Cange who cites this Exeter statute under the word

presbyter celebraturus missam. *Dalmatica.* i: e: veste sacerdotali, vel diaconali. *Tunica.* Tunica dicitur antiquissima vestis, quasi *Tonica*, quia in motu incedentis sonum facit. Et est proprie *Tunica* de pellibus, secundum *Januensem.* Hic tamen ponitur pro veste subdiaconali, qua utitur in officiando sacerdoti ad missam. *In Choro.* i: e: illo loco ecclesiæ ubi canunt, qui in choro sunt. Sacerdos enim extra tempus missæ, dum exercet divina officia, præsertim dum ministrat incensum ad altare, vel dicit collectas, utitur capa. *Appendiciis.* Sc. amictibus, albis, cingulis, manipulis, et stolis. *Frontale.* i: e: Apparatum pendentem in fronte altaris, qui apparatus alias dicitur palla. *Magnum altare.* sc. Illud ad cujus honorem ecclesia est dedicata. Et solet hujusmodi altare collocari in choro tanquam in solenniori loco ecclesiæ. *Tribus tuellis.* Duobus sc. ponendis super altare subtus corporale. Tertium vero erit ad usum lavatorii pro manibus tergendis. *Tria Superpellicia.* Ad usum scilicet trium ministrorum ecclesiæ, viz: sacerdotis, diaconi, et subdiaconi. *Rochetum.* Quod differt a superpellicio, quia

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Lucerna boeta unites the two, with the same meaning. I cannot but think however that Wilkins has rightly edited the original, as separate things: for the name "boeta" alone, occurs twice in the statutes of Bishop Grandisson for the church of S. Mary of Ottery; "sconsas et boettas illuminandas" in the 46th: again in the 2nd, *de exhibitione cereorum*, "unus de clericis ecclesiæ unam candelam in sconsa vel boetta accensam ponat super gradum chori." *Monasticon diœc. Exon. p.* 273. The *Cælatura* was probably the canopy over the high altar. I would not pretend to suggest what the *Philatoria* were, spoken of in the connexion in which they stand above.

It may be a question whether the "bocca" of the earlier constitutions of 1229, may not have been misread for "boeta." The "Bauca" of some ancient documents appears to have been a box or vessel of a different kind.

superpellicium habet manicas pendulas, sed rochetum est sine manicis, et ordinetur pro clerico ministraturo sacerdoti, vel forsan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediantur. *Pyxidem.* Supple cum clausura. *Honestam.* Videlicet ex ebore, argento, vel alia materia decenti. *Osculatorium.* sc. pacis ad missam. *Fontem.* sc. baptismalem. *Imaginem principalem.* Sc. illius Sancti, ad cujus honorem ecclesia consecrata est. *Clausuram cœmeterii.* Propter porcos, et animalia alia, quæ possent illud deturpare. Sunt enim cœmeteria circa ecclesiam ab aliis locis dividenda: et circa ecclesiam majorem continebit cœmeterium 40 passus, sed circa ecclesiam minorem continebit 30 passus. Et in cœmeterio non debent poni ædificia, nisi clericorum." Two points are to be remembered with regard to this constitution, and the gloss of the canonist; that it has reference only to those ornaments and necessary furniture which upon their parts the parishioners were bound to provide, leaving without further specification, other things which would fall upon the incumbents: and, that some of these, so declared to be necessary, must have been so only with a distinction had between the means and wants of small and large parishes: such, for example, as the three surplices, which would not be required except in parishes to which were attached also the full number of priest, deacon, and subdeacon.

Becon, in his "Reliques of Rome," gives an account of the ceremonies of consecration of a church, which, as he was a contemporary, seems to be worth transcribing. "When any churche is to be hallowed, thys order muste be observed. Fyrste all the people muste

departe out of the church, and the deacon must remaine there onely, havyng all the doores shut faste unto hym. The byssop with the clergye shall stande withoute before the churche doore, and make holy water mingled with salt. In the meane season within the churche there must be set up .xij. candles brennyng before .xij. crosses, that are appoynted uppon the churche walles. Afterwarde the bishop accompanied with the clergye and people, shall goe thrice aboute the church withoute, and the bishop having in his hande a staffe with a bunche of ysope on the ende, shall with the same cast holy water upon y[e] church walles: and at every time the bishop shal come unto the church dore, and strike y[e] threshold therof with his crossier staffe and say, *Tollite portas. etc.* Then shall the deacon or minister that is within, say, *Quis est iste Rex gloriæ?* To whom the bishop shall aunswere, and saye: *Dominus fortis, etc.* At the third time the deacon shall open the church doore, and the byshop shall enter into the churche accompanied with a fewe ministers, the clergye and the people abiding still without. Entring into the churche, the byshop shall saye: *Pax huic domui.* And afterward the bishop with them that are in the church shall saye the Letanye. These thynges done, there must be made in the pauemente of the church a crosse of ashes and sand, wherin ye whole alphabet or Christ's cross shall be written in Greek and Latin letters. After these things y[e] bishop must halow an other water with salt, and ashes, and wine: and consecrate the altare. Afterwarde the twelve crosses y[t] are paynted upon y[e] church walles, the byshop must annoynt them with chrisme, commonly called, creame. These thinges once done, the clergy

and the people may frely come into the church, ring the bells for ioye, &c."[24]

The same writer presently continues: "The manner and order of consecrating or halowing altars, is this. First the byshop muste beginne, *Deus in adjutorium.* Secondly, he shall make holy water. Thyrdely at ye foure corners of ye altare he shal make foure crosses with holy water. Fourthly, the bishop shall goe seven tymes about the altare: and seuen tymes he shall washe the table of the altare, or altare stone with holy water, having the holy water sprynckle made of ysope. The churche also shall be sprinkled agayne with holy water: and whatsoever holy water doth afterwarde remaine, shall bee poured out beneath at the altare. Fiftlye at the foure corners of the sepulchre, wherein ye reliques are laide, the byshop shall make foure crosses with ye creame: and the reliques shall be layde up in a bagge with three graines of franckencense, and put agayne in the sepulchre. Then shall there be made in the middes of the sepulchre, a table with the signe of the crosse. Sixtly, the stone, which is called the table, shall be made mete, and laide upon the altare: and beyng so made mete, the byshop shal annoynt it with oyle in five places: and lykewise shal he afterward doe with the creame, as it is said of the oyle. The byshop also shal confyrme the altare in the forehead or forefronte with a crosse of creame: and shall burn franckensence upon the altare in five places. After al these thinges be done, the altare shal be covered with fayre clothes: and the priest may now lawfully sing masse upon it, when he will." Becon

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[24] *Fol.* 256. *Edit.* 1563. 12mo.

refers to *Durand* as his authority also: and the reader will do well to compare his account with the order below. The "confirming of an altar" seems to be an improvement upon the vulgar notion of the "baptizing a bell."

Before however I leave this part of the subject, I am bound to add, that in inscribing the alphabets within a S. Andrew's cross, the later plan, as regards it, adopted in the printed pontificals of the church of Rome, has been followed, instead of the exact order as the alphabets are written in the MS. There is no doubt that such was the rule of performing this part of the office, and the reader will be enabled to form a better idea than he otherwise might of the mode in which they were inscribed. In the manuscript the two alphabets are written in large characters. The Latin is sufficiently correct, but the Greek consists of certain mysterious signs, most of which have but a distant resemblance to the letters; and moreover are in number twenty-eight, instead of twenty-four: in fact, the scribe instead of copying the twenty-four letters of the Greek alphabet, appears to have taken by mistake the numerical signs, under each of which he has inscribed its arithmetical power, with the supposed names above. These last however present some singular deviations from common usage. Thus: we have *othomega* for *omega; ennacis* for *sanpi;* and the Latin M for the ᾳ.

XI. We come now to the "Ordo ad Synodum," which I have thought an important part of the old pontifical, and I have placed it after the office of the consecration of a church. Councils may be divided into four classes, viz. Œcumenical, in which are represented the various churches of the whole Christian

world; and whose decrees, being accepted afterwards by the church Catholic, we believe to be infallible: National, which includes the churches of one country, but of more provinces than one: Provincial, of a single province: and Diocesan, which is the council called by the Bishop, of the priests of his own diocese. This last, is that with which we have now to do.

There is abundance of evidence, if it was necessary to enter into it, that the practice of holding synods is coeval with the first ages of the Church. We must not pass by the two most ancient canons which are extant to this effect. One, among the Apostolical canons: the 37th. "Let there be a meeting of the Bishops twice a year, and let them examine among themselves the decrees concerning religion, and settle the ecclesiastical controversies which may have occurred. One meeting to be held in the fourth week of the Pentecost (i: e: the fourth week after Easter) and the other on the twelfth day of the month Hyperberetæus, (i: e: October.)" The other is part of the 5th canon of the council of Nice. "—It is decreed to be proper, that synods should be assembled twice every year in every province —— and of these synods, one is to be held before Lent, the other in the season of Autumn." And in like manner as the Bishops met in the provincial synod, so in the diocesan did each Prelate collect his clergy, to deliberate upon matters within their capability, to examine complaints, to enforce discipline, and to correct abuses.

In the canons enacted under king Edgar, we find two, which relate to this subject. "We enjoin that they (the clergy) at every synod, have, every year, books and garments for divine ministry, and ink and vellum for their ordinances: and provision for three

days.—We enjoin, that every priest at the synod have his clerk, and an orderly man for servant, and no ignorant person who loves folly: but let all go with decorum, and with fear of God Almighty."[25] And three hundred years before this, in the same century with the establishment of the Church among the Anglo-saxons, at a council at Hertford under Archbishop Theodore, it was decreed: "ut bis in anno synodus congregetur."[26]

I shall not delay to quote any of the frequent orders made from time to time, in after ages, to the same effect; and make but one observation: that it was held to be a remarkable fact connected with the reign of William Rufus, that "there was no ecclesiastical synod, and nothing went right."[27] When as *Malmsbury* says, for long want of synods, christian zeal had grown cold. I shall pass on therefore to a brief extract from Lyndwood. He tells us that in his day, synod was understood to mean, the Diocesan Council. "Synodus enim solet dici concilium factum sive congregatum per episcopum in sua diœcesi."[28] And in another place: "*Synodis.* Hæ dicuntur conventus sive congregationes senum et presbyterorum: et de-

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[25] *Thorpe. Vol.* 2. *p.* 245. The 5th and 6th of the same canons direct that every priest shall declare if he have cause of complaint against any one: or if he have any contumacious person, or obstinate sinner, in "his shrift-district."

[26] *Wilkins. Tom.* 1. *p.* 43. *Beda.* Hist. *lib.* 4. *c.* 5. But from necessity the same council agreed, for a period, to meet but once a year; in August: "quia diversæ causæ impediunt." Compare also the third canon of the council of Chalcuith, A. D. 785. "Perstringimus omni anno, secundum canonicas institutiones, duo concilia." *Wilkins. p.* 146.

[27] See *Johnson.* Eccles. Laws. 1102. *Pref.*

[28] *Lib.* 1. *Tit.* 3. Statutum. *verb.* Synodali.

bent fieri per episcopos annuatim. Et ad eas tenentur venire omnes illi, qui sub illo episcopo habent curam animarum."[29] Here, the canonist, in speaking only of "once a year," seems to oppose the rubric of the Winchester pontifical, as well as various canons which appointed, as we have seen, synods to be celebrated twice a year. Possibly in his time, such might have been a lax and degenerate custom; or it might have been allowed in consequence of accidental difficulties which prevented more frequent meetings, or, again, from the great size of some dioceses, once *at least* was to be sufficient. "Ad minus semel in anno," was the allowance made by the council of Basil: and in the council of Cologne, A. D. 1549, cited by Catalani,[30] we have an express case of the diocese of Louvain considered, and decided on: that on account of its large extent, one synod a year was to be sufficient.

The place where the diocesan synod was to be held, is simply declared in the following order, to be "in ecclesia;" that is, in the chancel: but there are not a few examples of synods which assembled in other parts of the church, as well as, upon some occasions, without it. Thus the council of Chalcedon, and one of Constantinople, are said to have met and sat in the baptisteries of churches.[31] It seems agreed upon that those who were present were vested in some proper manner, which should shew also the difference of degrees. Catalani cites, amongst others, an early English synod, A. D. 793, at which it happens to be recorded that the priests were vested in chasubles; "sacerdotalibus in-

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[29] *Lib.* 1. *Tit.* 14. Item statuimus. *verb.* Synodis.
[30] Pontif. Rom. Comment. *Tom.* 3. *p.* 93.
[31] *Bingham.* Chr. Ant. *Book.* 8. *Cap.* vij. 2.

fulis;" and I extract the following from the same author. "Post annum millesimum perspicue a conciliis declaratum est, quo quisque cultu, et habitu synodo interesse debeat. Concilium Budense, 1279, episcopis, et abbatibus mitræ privilegio donatis superpelliceum, stolam, pluviale, et mitram assignat: prælatis inferioribus, superpelliceum, stolam, et pluviale: parochis, et presbyteris cæteris superpelliceum et stolam: monachis stolam dumtaxat. Synodus Coloniensis, anni 1280, can. xix. albam, stolamque prioribus, archipresbyteris, et decanis ruralibus tribuit: parochis solum superpelliceum. Synodus Nemausensis, anni 1284, parochis solum superpelliceum in synodo Paschali, cappas rotundas in synodo S. Lucæ permisit. In aliis synodis non minus conspicuum est in sacris vestibus discrimen, quibus sacri viri in conciliis utebantur."[32]

Among the canons of a synod at Dublin, 1217, is one bearing upon the attendance of the clergy, though it does not speak of the dress or habit to be worn. "Præcipimus sacerdotibus, ut jejuni intrent synodum; jejunio enim debet fieri et oratione. Item præcipimus districtius, quod omnes presbyteri, maxime curam animarum habentes, veniant ad synodum, et si gravi infirmitate detenti, aut alia necessitate inevitabili venire non poterint, suum capellanum mittant, aut clericum loco suo. Item præcipimus, quod in eundo ad synodum, et redeundo a synodo, honeste ambulent presbyteri, et honesta quærant hospitia, ut in eis circumspecte se habeant, ne status clericorum vertatur in contemptum et opprobrium populo."[33]

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[32] Conc. *Tom.* 1. *p.* 18. Prolegom. *Cap.* xix.

[33] *Wilkins.* Conc. *Tom.* 1. *p.* 548.

Although there are not wanting ancient orders in which four days were to be the period of the synod; yet as in the Sarum and Winchester pontificals, the most usual was for three days only. The constitutions which were made in these synods, as well as in the provincial, were called *synodals;* and usually were afterwards published in the several parish churches: "in which sense" says Dr. Burn "the word frequently occurreth in the ancient directories."[34]

Reminding the reader of Bishop Stillingfleet's opinion, that visitations are the modern form of the ancient diocesan synods, I make no apology for adding a passage from Bishop Kennett, because I doubt the correctness of both his argument and decision. "From the time that Church-government was here established, I believe our Bishops had the right of calling their own clergy to a synod, and to enter upon debates, and draw up rules and orders, that should be binding within that special jurisdiction. This power was apparently exercised for some ages, to the times of reformation under Henry the 8th. when the submission of the clergy made all diocesan meetings to be executive visitations, no longer legislative synods: yet when the clergy's submission was repealed under Queen Mary, this diocesan power returned, and in that reign, Bonner and other Bishops, held synods and framed constitutions for their own respective dioceses. But now that submission is returned upon us."[35] I think that it might be shewn, that the Bishop in what he has here said, has upon the one hand attributed more power of legislation than it

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[34] Ecclesiastical Law. *verb.* Synodals.

[35] Ecclesiastical Synods. *p.* 201.

ever claimed to the diocesan synod, and upon the other, unwarrantably extended the force of the much-insisted on submission of the clergy. He was not a writer, who, when his argument at all required it, hesitated to strain the facts to which he appealed: and his expressed opinions require a careful examination, before they are adopted.

But, once more, in connexion with this subject, I cannot pass by without remark, the account which the author of the *Origines Liturgicæ*, following we must presume Bishop Stillingfleet, gives of the modern Visitation: and I regret to differ at all from one who by the results of his learning and labours has so benefited the church of England. He says: "the modern forms of Visitation in the Anglo-Catholic Churches seem to be derived both from those of the ancient Visitation and the Diocesan Synod. The clergy, &c., are cited, names called, excuses received. Articles of enquiry having been previously sent and answered, the bishop administers such injunctions and corrections as he may judge necessary. Presentments are to be received; the bishop delivers a charge, and may publish injunctions or constitutions, enforcing the observance of the canons and other laws of the church."[36] Whether this account corresponds or not with the ancient visitation is a question I do not enter upon; but most certainly it does not with the diocesan synod. To speak of one point only, so material that the rest utterly fails without it, we do not find a trace, the shadow even, of the priests of the diocese in modern days sitting in council with their bishop. That at visitations, as at

[36] *Palmer*. Supplement to *Orig. Liturgicæ*. *p.* 53.

present celebrated, the Bishop may "enforce canons and laws of the church" is true: but they must be already canons of the church, and this every Bishop may, and ought to do, at any time. But the question is, whether the Bishop and his clergy may make new ecclesiastical regulations to be enforced within his diocese, after due deliberation had, the one with the other, and so that they be not contrary to the laws of the realm.

XII. I proceed in the last place to speak, under one head, of the three orders which have been taken from the pontifical, of Excommunication, and of Absolution, and of Receiving an Apostate, returning from infidelity or Judaism.

The rubric of the modern Roman pontifical makes three distinctions or degrees of excommunication. "Notandum quod triplex est excommunicatio, videlicet, minor, major, et anathema." But not merely was there in the first ages of the Church one kind only of excommunication, but the greatest writers upon the subject do not seem to lay down any other mark of difference between the Greater Excommunication, and Anathema,[37] than arises from the greater solemnity with which one is published and inflicted than the other. Du Cange after allowing that anciently there was no distinction, cites, it must be acknowledged, one or two strong examples in which something more than mere solemnities gave heavier weight to the Anathema: not merely an excommunication, but an actual giving over to Satan and to the pains of hell. Van Espen however decides: "Fatentur passim recentiores, qui

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[37] The reader should consult *Bingham.* Christian Antiq. *Book.* xvi. *Chap.* 2.

hac etiam distinctione utuntur, eam non nisi accidentalem dici posse: sive excommunicationem majorem et anathema non differre, nisi penes minorem majoremque solemnitatem in pronuntiatione adhiberi solitam. Et quidem supra vidimus, quod *Fagnanus* adhibita distinctione inter excommunicationem majorem et anathema mox monuerit, excommunicationem majorem intelligi quæ fertur sine solemnitate; anathema vero illam, quæ fertur cum solemnitate."[38] And with him agrees Catalani, in a passage which I shall also quote, as it reconciles, it seems to me, much of the difficulty in the authorities of Du Cange, which have been alluded to. "Quamvis autem tertium excommunicationis genus Anathema dicatur; sciendum tamen et illud est, idem re ipsa esse anathema, ac major excommunicatio, solumque ab ista illud distingui quantum ad solemnitatem, quia scilicet solemni ritu, ac cæremoniis majorem terrorem incutientibus peccatorem contumacem Ecclesia execretur, dirisque devoveat. Per quasdam itaque solemnitates, quæ in simplici majori excommunicatione non usurpantur, quæque aliquid horribilius ad incutiendum horrorem continent, accidentario, ut aiunt, excommunicatio ab anathemate secernitur. Ubi cum reus est simpliciter contumax, decernitur feriendus simplici majori excommunicatione, quod si evectus in superbiam, fiat ulterius protervus et contumax, dicitur feriendus anathemate, idest mandatur repeti excommunicationem, adjunctis horrificis solemnitatibus."[39]

The office in the Sarum pontifical has no rubric at the beginning, and is to be understood also of the

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[38] Tract. de Cens. Ecc. *Opera. Tom.* 4. *p.* 9.

[39] Pontif. Rom. Comment. *Tom.* 3. *p.* 169.

Anathema, according as more solemnities accompanied the infliction of it. Indeed from Lyndwood's manner of expression, it would seem as if it was solely to be understood of the Anathema; for we shall see presently, that every parish priest had the power of excommunicating offenders: he further explains this office to be the solemn excommunication "quæ dicitur Anathema." The same canonist also, it must be remembered, tells us, that when as in the title of this office, the term is used without any addition, we are to understand the greater kind. "Excommunicatio simpliciter prolata, intelligitur de majori."[40] The Lesser Excommunication was incurred by those who still continued their intercourse with any one who lay under the sentence of the greater excommunication: and as regarded people generally, its effect is thus explained by Catalani. "Eum, qui ea innodatus est, excludit non quidem a collatione, sed a receptione sacramentorum."[41] And by Lyndwood; "excludit a perceptione sacramentorum, non autem a communione fidelium."[42]

In the earlier ages it appears to be allowed that there was no such distinction as the lesser excommunication: but that the rule was, "qui excommunicato, antequam ab eo qui eum excommunicaverit absolvatur, scienter communicare præsumserit, pari sententiæ teneatur obnoxius." But the relaxation crept in about the thirteenth century, and this distinction was made: "qui cum excommunicato communicat in crimine, in majorem excommunicationem incurrat. Si vero cum

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[40] *Lib.* 1. *Tit.* 18. Exhorrenda. *verb.* Excommunicationi. Compare also. *Lib.* 3. *Tit.* 2. Ut clericalis. *verb.* mucrone.

[41] Pontif. Rom. Comment. *Tom.* 3. *p.* 169.

[42] *Lib.* 3. *Tit.* 2. Ut clericalis. *verb.* Sacramenta.

illo communicet in Divinis vel civilibus actionibus, et ab ejus crimine alienus sit, minorem dumtaxat excommunicationem incurrat." Morinus however draws four distinctions, which he says were very anciently observed: these excluded from communion, from the prayers of the faithful, from the prayers "super catechumenos et pœnitentes," and lastly from all entrance into the church.[43]

The act of the Anathema, with its full solemnities, could not be performed except by a Bishop: but according to Lyndwood, every curate who was also a priest, had power to lay his parishioner under the censures of the church, and debar him from communion; in short pronounce against him the greater excommunication, but not the anathema; "quia talis excommunicatio dicitur mucro episcopalis: absque tamen illa solemnitate bene potest excommunicare."[44]

Van Espen says, that in the first ages of the Church there were no special forms of excommunication, or rites with which it was accompanied: but that the

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[43] De Pœnit. *Lib.* vi. *Cap.* 25. In proof of the early attention which the Church turned to this subject, the reader will remember the 10th of the Apostolical Canons. "Si quis cum excommunicato vel in domo una precatus fuerit, is segregetur." *Balsamon's* comment is of importance: "ἀκοινωνησίας, id est excommunicationis, vocabulum, idem est quod segregatio. Qui ergo una cum excommunicato quomodocunque precatus fuerit, segregabitur." And more so of *Zonaras.* "Qui separantur, ob peccata videlicet separantur. His igitur nullos oportet communicare. Hoc enim respicit ad ejus contemptum qui separavit: aut potius ad ejus calumniam, tanquam qui male separaverit. Si quis igitur una cum excommunicato (vel segregato) orabit, etiamsi non in ecclesia sed in domo, pariter et hic excommunicabitur." *Beverege.* Pandect. Can. *Tom.* 1. *p.* 7.

[44] *Lib.* 3. *Tit.* 16. Quoniam propter. *verb.* Censuram.

crime and the defence of the accused having been accurately investigated, the Bishop "adhibito clero suo, sententiam excommunicationis simpliciter, nullo externo aut speciali ritu adhibito, pronuntiabat."[45] And, he continues, these fixed ceremonies were introduced about the ninth century, in order to attach greater weight to the ecclesiastical sentence, and produce a lively and wholesome terror in the minds of the people. But there appears to be evidence of some certain, though few, observances, before this time: at least Regino Prumiensis, who flourished late in the ninth century, speaks of the extinction of candles, as no new introduction:[46] and Catalani cites a passage, which if genuine puts the question beyond dispute, from an epistle of Pope Zachary, who wrote about A.D. 744. He says: "Debent duodecim sacerdotes episcopo circumstare, et lucernas ardentes in manibus tenere, quas in conclusione anathematis projicere debent in terram, et conculcare pedibus."[47] I may add that in the first Ordo published by Martene, from the very famous Anglo-saxon pontifical of the 9th century, there is an evident allusion to the extinguishing of candles, although this is not expressly mentioned.[48]

I shall extract the rubrics from the modern Roman pontifical, which precede and follow the form of pronouncing the Anathema. "Quando vero anathema, id est, solemnis excommunicatio pro gravioribus culpis fieri debet, Pontifex paratus amictu, stola, pluviali

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[45] Pars. 3. *Tit.* xi. *Cap.* 9.

[46] De discip. Eccles. *Cap.* 412. But he attaches to it the title "Alia terribilior excommunicatio:" i: e: the anathema.

[47] Zach. Epist. *cit.* Catal. Pontif. Rom. Comment. *Tom.* 3. *p.* 178.

[48] De Ant. Ecc. Rit. *Lib.* 3. *Cap.* 4.

violaceo, et mitra simplici, assistentibus sibi duodecim presbyteris superpelliceis indutis, et tam ipso, quam presbyteris candelas ardentes in manibus tenentibus, sedet super faldistorium ante altare majus, aut alio loco publico, ubi magis sibi placebit, et ibi pronuntiat, et profert anathema." "Quo facto, tam pontifex, quam sacerdotes debent projicere in terram candelas ardentes, quas in manibus tenebant."[49]

Various forms of the Anathema may be seen in the collections of Martene, and one, the most terrible perhaps extant, is in the Textus Roffensis, *Cap.* 35.[50] which has been edited by Hearne. When pronounced publicly by priests, it was usually done from the pulpit or roodloft, after the reading of the Gospel in the service of the communion. But there is an order extant of Hincmar, Archbishop of Rhemes, in which he directs the priests of his diocese to promulgate this sentence after the Epistle, and not the Gospel: because those who were guilty of the crime denounced, left the church earlier, knowing what was about to be. This order possibly had reference rather to a general Form, and not to the case of an individual.

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[49] Upon the use of bells in pronouncing the excommunication, Angelo Rocca should be consulted. *Opera. Tom.* 1. *p.* 185. "Inter pulsandas campanas, candelis accensis, excommunicati publice declarabantur. Quo facto, campanarum sonitus cessabat; — campanæ pulsabantur, ut per eorumdem sonitu, quo dæmones expelli solent, excommunicati, dæmonibus assimilati, a fidelium commercio expulsi declararentur." And so, for example, it was directed to be pronounced, by the constitutions of S. Edmund; A.D. 1236: "pulsatis campanis, et accensis candelis, excommunicentur." *Wilkins. Tom.* 1. *p.* 640.

[50] By *Spelman* it is extracted, in his Glossary. Another is given by *Collier*. Eccles. Hist. *Vol.* 1. *p.* 352.

The consequences of the great sentence of the Church, are explained at some length, in the canons of a synod of London, in the year 1138. Amongst other particulars: "Prohibemus etiam, ne sacrum oleum vel chrisma excommunicatis tradatur.—Prohibemus ne divinum officium celebretur, nec campana pulsetur in urbe vel in castro, vel in rure, si aliquis excommunicatorum præsens fuerit. Statuimus etiam, ut excommunicatorum corpora insepulta maneant. *etc.*"[50] In earlier times, even heavier civil penalties were incurred. In the year 1033, among the laws of King Canute, "Si quis excommunicatum habuerit, et custodierit, luat vitam et omnem suam possessionem."[51] And, once more, in the middle of the 8th century, men were not allowed to give food into the hands of persons excommunicate: but to lay it on the ground before them, and what they left was to be thrown to dogs: they were not to indulge in any luxuries, or scarcely in the necessaries of life. But for the further particulars I refer the reader to Johnson's ecclesiastical laws, A. D. 740, where these last rules are given from the *Formulæ Veteres* attached to a manuscript of Egbert's excerptions, in the Cotton Library.

I must here speak of a Form of Excommunication, which I have printed in the second volume of this work: and which was not a particular form, that is, directed against some known individual, but general, and binding only therefore *in foro conscientiæ*, and to be publicly pronounced by the parish priest in his church, at certain times of the year. One of the earliest orders to this effect was made by Archbishop

[50] *Wilkins. Tom.* 1. *p.* 417. [51] Ibid. *p.* 309.

Hubert of Canterbury, in his legatine capacity, at York, A. D. 1195. "Ut calumniatorum improbitas, et temere jurantium malitia timore cœlestis judicii retundatur; præcipimus, ut quilibet sacerdos de cætero ter in anno solemniter, accensis candelis, pulsatisque campanis, eos excommunicet, *etc.*"[52]

But, without extracting several such orders which were passed in the succeeding centuries, I pass on to the constitution of Archbishop Peckham, which I take from the text of Lyndwood. "Præcipimus, quod sententiæ majoris excommunicationis promulgentur in ecclesiis quater in anno, videlicet die Dominica proxima post festum S. Michaelis, et die Dominica in medio quadragesimæ, et in festo Sanctæ Trinitatis, et in die Dominica proxima post festum Sancti Petri ad vincula, candelis accensis et pulsatis campanis cum cruce, et aliis solennitatibus, prout decet." Upon this Lyndwood says among other remarks: "*Promulgentur.* i. e. Manifestentur sive pronuncientur: et supple, in genere. *In ecclesiis.* Non ergo in mercatis, vel aliis locis etiam publicis extra ecclesiam. Puto tamen, quod si sermo fiat ad populum in cœmeterio, sufficit ut ibi promulgentur, maxime ubi cœmeterium est contiguum ecclesiæ. *Candelis accensis.* Et sub hac forma sententias excommunicationum promulgari ideo mandatur, ut major auditoribus incutiatur timor."[53] Another constitution of the same Archbishop ordered this sentence also to be pronounced after the two diocesan synods in each year: but Lyndwood does not seem to look upon this as contradictory to the one just extracted, as it has reference, he says, to some particular articles only there specified.[54]

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52 *Wilkins. Tom.* I. *p.* 502.

53 *Lib.* v. *Tit.* 17. Præcipimus.

54 *Lib.* v. *Tit.* 17. Cum malum. *Verb.* Ruralis.

About the year 1528 there was printed by Redman, and published anonymously, "A Treatise concernynge the division betwene the spyrytualtie and temporaltie." This little book is written in a moderate tone and spirit, with the desire of suggesting some remedies for the abuses which unquestionably existed in the Church at that time, and of healing the "divisions" which had sprung up between the clergy and the laity of the realm. It would have been well if the rulers of the church of England had attended to those evils, and objectionable practices, and privileges, complained of by the author of the "Treatise;" who in general took neither an unreasonable nor an extreme view of the then state of ecclesiastical affairs. Among other things he speaks of the subject now before us, the General Sentence; which makes an especial "occasion of the division:" and as his "Treatise" is, without doubt, one of the very rarest books in existence, I shall extract his observations upon it. These will shew us that the orders of the Church were not in his day strictly attended to, as they ought to have been in so solemn a ceremony.

"Thoughe there be dyuers good and reasonable articles ordeyned by the church to be redde openlye to the people at certain dayes, by the churche therto assynged, which commenly is called the general sentence: yet manye curates and theyr parysh prestes sometyme rede onely parte of the artycles, and omytte parte therof, eyther for shortnes of tyme, or els to take such artycles as serue moste to theyr purpose. And somtyme, as it is sayd, they adde other excommunicacions after their mynde, that be not putte in to the sayde general sentence. And whan the articles be so chosen out, they sounde to so great parcialite and favour for spiritual men, eyther for payment of tythes, offer-

ynges, mortuaries, and such other duetyes to the churche, or for the mayntenaunce of that they calle the liberties of the churche, as that no preeste nor clerke, *&c.* shall not be put to answere before lay men, specyallye where theyr bodyes shuld be arrested, or that no imposicions shulde be layde upon the churche by temporale power, or agaynst them that with violence lay hands upon preest or clerk, or suche other: that the people be greatly offended therby, and thynke great parcialite in them, and iuge them rather to be made of a pryde and couetise of the churche; than of any charite to the people, wherby many doo rather dyspyse them than obeye them." He goes on to say, that this "division" must continue whilst such partialities both in the reading of the Sentence, and in the provisions of it, are allowed; and until a wholesome dread of the censures of the church can be restored by the reformation of the "heedes spyrytuall themselfe;" and by the "lyke articles being devised to refrayne spyrytuall men," no less than the "temporaltie." These he recommends to "be redde at visitations, Seenes, [*synods?*] and such other lyke places, where prestes assemble by commandement of theyr ordinaries, with certayne paynes to be appoynted by parlyament and convocation."[55]

Several of the general forms of excommunication

[55] *Chapter* v. *fol.* 12. *b.* In another place the author complains of some parish-priests that, "it hath bene somtyme sene, that whan a poore man hath ben sette to be houseled, the curate hathe before all the parysshe upon some displeasure caused hym to ryse and goo awaye without housell, to his rebuke." This displeasure not being caused by any worthy reason, but by some merely personal and commonly pecuniary dispute or difference. *Chapter* x. *fol.* 27.

are in the collections of Wilkins:[56] I shall only further add, that in the year 1434, it would seem that these orders had been of late neglected; and a statute insisting upon all parish-priests publishing them at certain times of the year, with an English form attached, was made by Archbishop Chicheley. This appoints at least three times every year, in cathedrals and in parish churches; and that the articles of excommunication

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[56] *Tom.* 2. *p.* 161. 300. 413. *Tom.* 3. *p.* 95. 524. *etc.* See also in *Collier*. Ecc. Hist. *Vol.* 1. *p.* 664. for a short English form; which is also in *Johnson*, A.D. 1434, and in the Appendix to *Lyndwood*. *p.* 73. *Collier*, *Vol.* 1. *p.* 352, has given one of the Greater Forms, to which I would add another from the *Cotton* MS. Vespasian. D. xi. *fol.* 108.

"Ex auctoritate Dei Patris omnipotentis, et Filii ejus Domini nostri Jesu Christi, et in virtute Spiritus Sancti, et beatæ gloriosæ Dei genitricis semperque virginis Mariæ, sanctissimi Archangeli Michael, et omnium sanctorum angelorum et archangelorum, sancti Johannis baptistæ et omnium sanctorum, patriarcharum et prophetarum, apostolorum, principis sancti Petri et omnium apostolorum et evangelistarum, sancti Adhelberti et omnium sanctorum martyrum, sanctissimi confessoris Benedicti et omnium sanctorum confessorum, sanctæ Mariæ Magdalenæ et omnium sanctarum virginum, et cœlestium virtutum, omniumque simul sanctorum, totiusque ordinis nostri ministerii, excommunicamus et anathematizamus, maledicimus et a liminibus sanctæ matris ecclesiæ sequestramus, illos malefactores quos supra nominamus. Maledicti sint in omni loco et in omni negotio. Maledicti sint in ambulando, sedendo, stando, laborando, comedendo, bibendo, vigilando, quiescendo, dormiendo, navigando, loquendo, tacendo. Maledicti sint in mari, et in via. Meledicti sint et in terra. Maledicti sint a planta pedis usque ad verticem capitis. Non sit in eis sanitas. Sit illis pars cum Dathan et Abiron, quos vivos terra absorbuit, et cum Juda traditore Domini, et cum his qui Domino Deo dixerunt, recede a nobis, viam scientiarum tuarum nolumus. Veniat mors super illos et descendant in infernum viventes, et sic fluit cera a facie ignis sic extinguantur lucernæ eorum ante viventem in sæcula sæculorum, et pereant peccatores a facie Dei, nisi resipuerint, et ad satisfactionem venerint. Amen. fiat. fiat."

should be read "plene, perfecte, ac distincte, inter missarum solennia." And again it is repeated, that every Bishop should take care that throughout his diocese this should be done, "in vulgari, publice et aperte coram populo inter Missarum solennia."[57] But if we are to believe a manuscript which Becon quotes from, this "inter missarum solennia" must be taken in a somewhat wide sense; for he says, "The olde written boke saythe, the prieste must take hede, that he reade not on the foresayde sondayes the generall sentence at masse-time after ye Gospel, as certain undiscreete priests do, by this meanes interrupting the masse: but he shal read it either immediatly after the aspersion or sprinckling of ye holy water, or els after the procession."[58] Certainly there was not the same necessity as in the case of the greater excommunication, that the General Sentence should be pronounced after the gospel.

All the forms of the greater excommunication which have been heretofore published of late years, are short, and from the provincial councils. I have edited the valuable Order which occurs in some of the earlier editions of the Sarum manual: and I cannot doubt but that the reader will find in it many important matters, especially relating to the rubrics of the offices contained in this volume: of baptism, of marriage, of absolution of the sick, and of burial. The only liberty which I have taken with the text, has been to correct a few evident errors (not unlikely to arise from the fact of these books being printed abroad, by persons ignorant of our language), and to omit the frequent references which the original contains to the canon law.

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57 *Lyndwood.* Ap. *p.* 73.   58 Reliques of Rome. *fo.* 243.

The "Form of Absolution" which follows the excommunication, is so placed in the Sarum pontifical, from which it has been taken. But it does not seem to be more than a recommended order; not adopted with full authority into the Use of the church of Sarum, but, as it were, borrowed from the neighbouring diocese of Exeter. The Bishop mentioned in it, was possibly John Grandisson, one of the most celebrated and learned prelates of that church, and a bountiful benefactor. Connected with this Form and the penance which it enjoins, it will not seem out of the way to add an extract from the register of Quivil, Bishop of Exeter in 1280, for which I am indebted to a very learned friend.[59] He says, "In *fol.* 120 of that register we read, that Jane Baschet, who had been convicted of an adulterous intercourse with Richard de Grenville, and had got a child by him, on 10th March, 1282, appeared before the Bishop at Totnes, and formally declared her separation from him: the Bishop required,—quod Johanna stet singulis dominicis et festivis extra ecclesiam Bideford per totam quadragesimam, usque ad diem Jovis proximam ante Pascha, et tunc veniet apud Exon. reconciliandam, *ut est moris.*"

The Order for reconciling an apostate, or heretic, will also require of me but one or two observations. Apostate is not here to be taken in its most strict and canonical sense, to mean a person, who having been in Holy Orders, or taken a religious vow upon him, had turned back to a secular life: but includes persons of any class, who, deserting the Christian Faith, had fallen away into Judaism, or infidelity. These, as well as

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[59] The Rev. Dr. Oliver: Editor of the Monast. Diœc. Exon. &c.

schismatics and heretics, could not be received again into the communion of the Church, except by a proper Form.

Several ancient orders "ad reconciliandos hæreticos" may be found in Martene; who speaks of three modes which from time to time prevailed, sometimes alone, sometimes together: viz. by imposition of hands; by anointing with the chrism; by a profession of the true Faith.[60] The same writer cites the 31st of the Arabic canons of the council of Nice; which although not genuine, are yet of high antiquity. "Si quis ad fidem orthodoxam convertatur, recipiendus est in ecclesiam per manus episcopi vel presbyteri, qui præcipere ei debet, ut anathematizet cunctos qui contra fidem orthodoxam faciunt, et qui apostolicæ fidei contradicunt. Debetque anathematizare Arium et hæresim ejus, et aperte fidem profiteri, quam in hac perfecta confessione definivimus, ac sincere fidelis esse. Oportet etiam anathematizare eos qui huic fidei non credunt, et eam non recipiunt. Et postquam hæc fecerit, accipiat eum episcopus vel sacerdos ad cujus potestatem pertinet: et ungat eum unctione chrismatis, et signet ter ungendo, et orando super eum orationem Dionysii Areopagitæ, et fiat oratio ad Deum pro eo devote, ut recipiat eum. Et postea erit particeps divinorum sacramentorum, et communionis, per quam fit remissio peccatorum."

The pontifical of Bishop Lacy, preserved in the Exchequer chamber of the cathedral of Exeter, has a form for receiving an apostate into communion, similar in all respects, with a few verbal exceptions, to the Use of the church of Salisbury. The same is in an imper-

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[60] De Ant. Ecc. Rit. *Lib.* 3. *Cap.* vj.

fect copy of an English pontifical, in the British Museum, *Lansdown MS.* 451. In the later volumes of the *Concilia Magnæ Britanniæ*, we have frequent examples of abjurations of heresy: in the year 1396, an oath which was to be taken by all Lollards returning to the Faith: in 1425, the abjuration of Robert Hoke: in 1427, of William Russell: with several more.[61] These being part of the records and of the business of convocations, and of important cases, are probably more full in their particulars than commonly were required, yet may serve as examples of the usual practice: for we must not conclude that the very general renunciation of error and heresy which the Form appoints, was all that was held necessary; but preliminary examinations and probation having been first gone through, the apostate or the heretic was at last admitted by the public order of reception once more into full communion with the Church of Christ.

XIII. It remains for me to specify the authorities and editions from which the following Offices have been taken. The Orders of Baptism (including the *Ordo ad faciendum Catechumenum*); of Confirmation; of Purification of women; of Marriage; of Visitation of the Sick; of Commendation; of Burial; of Benediction of the ornaments of churches, of bells, of water and salt, and of bread; are all taken from a copy of the Salisbury Manual, of 1543, in my possession. It appeared upon all accounts desirable, that an edition should be selected, printed before any change whatever had taken place in the ancient Offices, that is, not only before the first Common Prayer Book of K. Edward

[61] *Wilkins. Tom.* 3. *pp.* 225. 437. 457. *Cf.* 258. 431. 439. 503. *etc.*

the sixth, but before the Order of Communion in 1548, and the Prymer of 1545, and even the altered Breviary of 1544. Certainly, the manuals of queen Mary's reign are almost word for word the same as were the earlier ones during K. Henry's time, and I have used two or three editions of 1554, and 1555, and corrected by them whatever seemed to be merely typographical errors in the text of 1543. I shall now give the full title and colophon of this edition.

Title. "Manuale ad usum percelebris ecclesiæ *Sarisburiensis: Rothomagi* recenter impressum, necnon multis mendis tersum atque emundatum, typis *Nicolai Rufi*, M. D. XLiij." *Colophon.* "Explicit *Manuale* ad usum insignis ecclesiæ *Sarisburiensis*, tam in cantu quam in litera diligentissime recognitum: et nusquam antehac elimatius impressum. In quo ea quæ servat ecclesiasticus ritus ordine congruo connectuntur. Excusum *Rothomagi* in ædibus *Nicolai Rufi* typographi. M. D. XLiij." 4to. The "tam in cantu" relates to the musical notation, which the volume contains, of many parts of the various offices: antiphons, psalms, &c. This I have omitted altogether.

The Offices of the Consecration of a Church; of a Church-yard; the Order of holding a Diocesan Synod; the Offices of Excommunication; of Absolution; and of receiving an Apostate, are edited from a magnificent manuscript Pontifical of the Use of Sarum, in the library of the University of Cambridge; and for the loan of which I have already expressed my obligations. This manuscript is a folio, upon vellum, of 287 leaves; the text written in double columns; having no illuminations except of initial letters; date, early in the xvth century.

This preliminary dissertation upon the occasional

offices has, like the one preceding, extended to a greater length than I had at first proposed: yet I have done scarcely more than selected a few illustrations from much larger collections which I have made, and have attempted the consideration of those circumstances only, of which I might suppose some explanation would not be unacceptable to the reader. I possibly may seem to have erred, in unnecessarily transcribing at length full extracts from the *Concilia*, and other authorities which have been cited: and it may be said that mere references would have been sufficient. Judging however of the usefulness of such a plan, by my own experience of its results, in the perusal of works otherwise most valuable, I cannot but contend that many good ends are lost, by giving references only. The trouble of searching out the authorities named is not slight, and few will undertake it; again, in spite of every care which may be bestowed, references are sometimes erroneous; and at other times, to various editions; and, lastly, to be of any benefit at all, the books referred to must be at the reader's command. In the present case, to mention only that great storehouse of the records of the Church of England, to which I have been so much indebted, viz. *Wilkins' Concilia;* even that is not so common, or so moderate in its price, as to be within the reach of hundreds to whom, more especially, I humbly hope that this present work will be of service: and other books from which extracts have been made, are not simply difficult to be procured at any cost, but are not even in our public libraries.

Occasional Offices selected from the Manual and Pontifical of the Church of Salisbury.

Ordo ad faciendum Catechumenum.

IN primis deferatur infans[1] *ad valvas ecclesiæ, et inquirat sacerdos*[2] *ab obstetrice, utrum sit infans masculus an femina. Deinde, si infans fuerit baptizatus domi: et quo nomine vocari debeat: licet enim baptizatus fuerit domi propter periculum mortis: tamen totum habeat subsequens servitium, præter immersionem aquæ et quo nomine debet vocari.*

❡ *Masculus autem statuetur a dextris sacerdotis: mulier vero a sinistris.*[3]

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[1] "Sacerdos sacramentum Baptismi administraturus, induatur superpelliceo et stola. Parentur cerea candela, sal, oleum Catechumenorum, sanctum Chrisma, linteum chrismale, et si benedicendus sit fons, Cereus Pasch." *Annot. Edit. Douay.* 1610.

[2] In the Salisbury Pontifical, where "sacerdos" occurs in the text, we always find "episcopus." "Imprimis inquirat episcopus, ab obstetrice." &c. I must remind the reader that I do not in these notes purpose to mark every variety of reading which may be in the Pontificals before me, but those only which appear intrinsically important, or valuable for any reason.

The Pontificals to which I shall refer will be, chiefly a MS. of the use of Sarum, in the library of the University of Cambridge, of the xvth century; and another also in the possession of the same University, formerly belonging to the Cathedral of S. Swithin, Winchester, of the xijth century; a third, the famous Bangor Pontifical, in the possession of the Dean and Chapter of that Cathedral, of which I have spoken in the Dissertation on Service Books, and in my work on the Ancient Liturgy; and lastly, that which is commonly called the Leofric Missal, in the Bodleian Library at Oxford. These three last, contain only those parts of the Offices which were mixed up (so to say) with the ceremonies of particular great occasions: and do not, as the Salisbury Pontifical first mentioned, contain them entire.

[3] "Hic primo inquirat sacerdos nomen infantis." *Rubr. Manual Ebor.*

His quæsitis faciat signum crucis cum pollice in fronte infantis, ita dicens.

Signum Salvatoris Domini nostri[4] Jesu Christi in frontem tuum pono.

Et postea in pectore ita dicendo.

Signum Salvatoris Domini nostri Jesu Christi in pectus tuum pono.

¶ *Deinde tenens manum dexteram super caput infantis dicat:*

Dominus vobiscum. *Et,*

Oremus.

Omnipotens sempiterne Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum, *vel*, hanc famulam tuam:

Hic primo inquirat sacerdos nomen infantis: et respondeant patrini.[5]

N. Quem, *vel*, quam ad rudimenta fidei vocare dignatus es: omnem cæcitatem cordis ab eo *vel* ea expelle: disrumpe omnes laqueos sathanæ quibus fuerit colligatus *vel* colligata. Aperi ei, Domine, januam pietatis tuæ: ut signo sapientiæ tuæ imbutus *vel* imbuta, omnium cupiditatum fœtoribus careat: et ad suavem odorem præceptorum tuorum lætus *vel* læta tibi in ecclesia tua deserviat, et proficiat de die in diem, ut idoneus *vel* idonea efficiatur accedere ad gratiam Baptismi tui percepta medicina. Per eundem Christum Dominum nostrum. Amen.

Deinde dicatur oratio sine Dominus vobiscum: *sed cum* Oremus.

Oratio.

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[4] "Signum sanctæ crucis Domini nostri." *Pontif. Sar.*

[5] "*Patrini et matrinæ.*" *Pontif. Sar.*

Preces nostras quæsumus, Domine, clementer exaudi: et hunc electum tuum *vel* hanc electam tuam,

Hic patrini et matrinæ nominent puerum. *N.*[6] crucis dominicæ, cujus impressione,

Hic faciat sacerdos crucem in fronte infantis:
eum *vel* eam signamus, virtute custodi: ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum ad novæ regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum. Amen.

Oremus. *Oratio.*

Deus, qui humani generis ita es conditor ut sis etiam reformator, propitiare populis adoptivis: et novo testamento sobolem novæ prolis ascribe: ut filii promissionis quod non potuerunt assequi per naturam, gaudeant se recepisse per gratiam. Per Dominum nostrum.

¶ *Exorcismus salis*[7] *sine* Oremus.

Exorciso te, creatura salis, in nomine Dei Patris omnipotentis, et in caritate Domini nostri Jesu Christi, et in virtute Spiritus Sancti: exorcizo te per Deum vivum: per Deum verum: per Deum sanctum: per Deum qui te ad tutelam humani generis procreavit: et populo venienti ad credulitatem per servos suos consecrari præcepit: ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te Domine Deus noster, ut hanc
Hic respiciat Sacerdos sal: creaturam salis sanctificando sancti✠fices: benedicendo bene✠dicas: ut fiat

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[6] Omitted in *Pontif. Sar.*

[7] "*Quod teneat compatrinus in manu sua dextera.*" Pontif. Sar. "*Benedictio salis.*" *Rubr. Manual. Ebor.*

omnibus accipientibus perfecta medicina permanens in visceribus eorum, virtute ejusdem Domini nostri Jesu Christi: qui venturus est judicare vivos et mortuos et sæculum per ignem.

Resp. Amen.

Postea interroget sacerdos nomen pueri: et ponatur de ipso sale in ore ejus dicendo:

N. Accipe sal sapientiæ, ut propitiatus sit tibi Deus in vitam æternam. Amen.

Post salem datum dicat sacerdos super masculum vel feminam:

Dominus vobiscum.

Et: Oremus. *Oratio.*

Deus patrum nostrorum, Deus universæ conditor creaturæ, te supplices exoramus ut hunc famulum tuum *vel* hanc famulam tuam *N.* respicere digneris propitius: et hoc primum fabulum salis gustantem non diutius esurire permittas quominus cibo repleatur cœlesti: quatenus sit semper, Domine, spiritu fervens: spe gaudens: tuo nomini serviens: et perduc eum *vel* eam ad novæ regenerationis lavacrum: ut cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Dominum nostrum.[8]

Sequatur oratio[9] *super masculum tantum, sine* Dominus vobiscum: *sed cum:*

Oremus. *Verte ad feminam.*

Deus Abraham, Deus Isaac, Deus Jacob, Deus qui Moysi famulo tuo in monte Synai apparuisti, et filios Israel de terra Ægypti eduxisti, deputans eis angelum

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[8] From the beginning of the office to the end of this prayer, is the same in the *Leofric Missal:* which passes on immediately to the "*benedictio fontis.*"

[9] "Super masculos tantum dicatur oratio ista manu sacerdotis supposita." *Rubr. Man. Ebor.*

pietatis tuæ, qui custodiret eos die ac nocte: te quæsumus, Domine, ut mittere digneris sanctum angelum tuum de cœlis, qui similiter custodiat hunc famulum tuum *N.* et perducat eum ad gratiam Baptismi tui.

Sine. Per Christum.

ℭ *Adjuratio super masculum sine* Dominus vobiscum: *et sine* Oremus: *sacerdote sic dicente:*

Ergo maledicte diabole recognosce sententiam tuam, et da honorem Deo vivo et vero: da honorem Jesu Christo Filio ejus et Spiritui Sancto: et recede ab hoc famulo Dei *N.* quia istum sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque Baptismatis, dono Spiritus Sancti vocare dignatus est. Et hoc signum sanctæ cru✠cis,

Hic faciat sacerdos signum crucis in fronte infantis cum pollice suo, ita dicens:

Quod nos fronti ejus imponimus, tu maledicte diabole, nunquam audeas violare. Per eum qui venturus est judicare vivos et mortuos et sæculum per ignem.

Resp. Amen.

Hæc sequens oratio dicitur super masculum tantum sine Dominus vobiscum, *et sine* Oremus.

Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te invoco super hunc famulum tuum *N.* qui Baptismi tui donum petens, æternam consequi gratiam spirituali regeneratione desiderat. Accipe eum, Domine: et quia dignatus es dicere, petite ac accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti præmium porrige et januam pande pulsanti: ut æternam cœlestis lavacri benedictionem consecutus, promissa tui muneris regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

Resp. Amen.

¶ *Adjuratio super masculum tantum, sine* Dominus vobiscum, *et sine* Oremus, *hoc modo:* Audi maledicte sathana: adjuratus per nomen æterni Dei et Salvatoris nostri Filii ejus, cum tua victus invidia tremens gemensque discede: nihil tibi sit commune cum servo Dei *N.* jam cœlestia cogitanti, renunciaturo tibi ac sæculo tuo, et beatæ immortalitati victuro. Da igitur honorem advenienti Spiritui Sancto, qui ex summa cœli arce descendens, perturbatis fraudibus tuis, divino fonte purgatum pectus, id est sanctificatum Deo templum et habitaculum, perficiat: ut ab omnibus penitus noxiis præteritorum criminum liberatus, hic servus Dei gratias perenni Deo referat semper, et benedicat nomen ejus sanctum in sæcula sæculorum. Amen.

¶ *Exorcismus super masculum tantum, sine* Oremus.

Exorcizo te, immunde spiritus, in nomine Dei Patris, et Filii, et Spiritus Sancti: ut exeas et recedas ab hoc famulo Dei *respice, N.* Ipse enim tibi imperat maledicte, damnate, atque damnande, qui pedibus super mare ambulavit, et Petro mergenti dextram porrexit.

Sequatur adjuratio.

Ergo maledicte. *Ut supra.*

Hæc sequens oratio dicatur super feminam tantum, sine Dominus vobiscum, *et sine* Oremus.

Deus cœli, Deus terræ, Deus angelorum, Deus archangelorum, Deus patriarcharum, Deus prophetarum, Deus Apostolorum, Deus martyrum, Deus confessorum, Deus virginum, Deus omnium bene viventium, Deus cui omnis lingua confitetur et omne genu flectitur, cœlestium, terrestrium, et infernorum: te invoco, Do-

mine, super hanc famulam tuam *respice, N.* ut perducere eam digneris ad gratiam Baptismi tui.

¶ *Sequatur adjuratio super feminam.*

Ergo maledicte diabole recognosce sententiam tuam, et da honorem Deo vivo et vero: et da honorem Jesu Christo Filio ejus et Spiritui sancto: et recede ab hac famula Dei *N.* quia istam sibi Deus et Dominus noster Jesu Christus ad suam sanctam gratiam et benedictionem, fontemque Baptismatis, dono Spiritus Sancti vocare dignatus est. Et hoc signum sanctæ cru ✠ cis,

Hic faciat sacerdos signum crucis in fronte infantis cum pollice suo, dicens:

quod nos fronti ejus damus, tu maledicte diabole nunquam audeas violare. Per eum qui venturus est judicare vivos et mortuos et sæculum per ignem.

Resp. Amen.

¶ *Item super feminam tantum dicitur sequens oratio, sine* Dominus vobiscum, *et sine* Oremus.

Deus Abraham, Deus Isaac, et Deus Jacob, Deus qui tribus Israel de Ægyptiaca servitute liberasti, et per Moysem famulum tuum de custodia mandatorum tuorum in deserto monuisti, et Susannam de falso crimine liberasti: te supplex deprecor, Domine, ut liberes et hanc famulam tuam, *respice, N.* et perducere eam digneris ad gratiam Baptismi tui.

Sequatur adjuratio.

Ergo maledicte. *Ut supra.*

Exorcismus super feminam tantum, sine Dominus vobiscum, *et sine* Oremus.

Oratio.

Exorcizo te, immunde spiritus, per Patrem, et Filium, et Spiritum Sanctum: ut exeas et recedas ab hac famula Dei, *respice, N.* Ipse enim tibi imperat male-

dicte, damnate, atque damnande, qui cæco nato oculos aperuit, et quatriduanum Lazarum de monumento suscitavit.

Sequatur adjuratio.

Ergo maledicte. *Ut supra.*

Exinde tam super masculos quam super feminas dicantur orationes sequentes, sine Dominus vobiscum, *et sine* Oremus.

Hic faciat sacerdos crucem cum pollice in fronte infantis: tenensque manus super caput ejus dicat.

Æternam ac justissimam pietatem tuam deprecor, Domine, sancte Pater omnipotens, æterne Deus, auctor luminis et veritatis: respice super hunc famulum tuum *vel* hanc famulam tuam, *respice, N.* ut digneris illum *vel* illam illuminare lumine intelligentiæ tuæ. Munda eum, *vel* eam, et sancti✠fica: da ei scientiam veram, ut dignus *vel* digna efficiatur accedere ad gratiam Baptismi tui: teneat firmam spem, consilium rectum, doctrinam sanctam, ut aptus *vel* apta sit ad percipiendam gratiam Baptismi tui. Per Christum Dominum nostrum.[10]

Sine Oremus. *Oratio sequatur.*

Nec te latet, sathana, imminere tibi pœnas: imminere tibi tormenta: imminere tibi diem judicii: diem supplicii sempiterni: diem qui venturus est velut clibanus ardens: in quo tibi atque universis angelis tuis æternus superveniet interitus. Et ideo pro tua nequitia damnate atque damnande, da honorem Deo vivo et vero: da honorem Jesu Christo Filio ejus: da honorem Spiritui Sancto Paraclito: in cujus

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[10] After this in the York Manual is appointed the Gospel, "*secundum Matthæum:* In illo tempore: oblati sunt Jesu parvuli. &c.

nomine atque virtute præcipio tibi (quicunque es) spiritus immunde, ut exeas et recedas ab hoc famulo Dei, *vel* ab hac famula Dei, *respice, N.* quem, *vel* quam hodie idem Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque Baptismatis vocare dignatus est: ut fiat ejus templum per aquam regenerationis, in remissionem omnium peccatorum suorum. In nomine ejusdem Domini nostri Jesu Christi, Qui venturus est judicare vivos et mortuos et sæculum per ignem.

Resp. Amen.

¶ *His dictis dicat sacerdos:*[11]

Dominus vobiscum.

Et cum spiritu tuo.

¶ *Evangelium Secundum Matthæum.*

In illo tempore. Oblati sunt Jesu parvuli: ut manus ejus imponeret et oraret. Discipuli autem ejus increpabant eos. Jesus autem ait illis: sinite parvulos et nolite prohibere eos venire ad me: talium est enim regnum cœlorum. Et cum imposuisset eis manum, abiit inde.

¶ *Deinde spuat sacerdos in sinistra manu: et tangat aures et nares infantis cum pollice suo dextro de sputo dicendo ad aurem dextram:*

Effeta: quod est adaperire.

ad nares:

In odorem suavitatis,

ad aurem sinistram:

Tu autem effugare, diabole: appropinquabit enim judicium Dei.

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[11] The Pontifical omits the Benediction, simply directing, "*His dictis dicat episcopus evangelium secundum usum Sarum.* In illo tempore. *Pontif. Sar.*

¶ *Postea dicat sacerdos compatribus, et commatribus una cum omnibus circumstantibus, ut ipsi dicant ad invicem:*

Pater noster.

Et Ave Maria.

Et Credo in Deum.

Quas etiam ipse sacerdos dicat cunctis audientibus, videlicet modeste et distincte sic.

Pater noster qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus: et benedictus fructus ventris tui Jesus. Amen.

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ: et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine: passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferna: tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum: sanctam Ecclesiam catholicam: Sanctorum communionem: remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

¶ *His dictis faciat sacerdos signum crucis in manu dextra infantis, interrogato ejus nomine, ita dicens:*[12]

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[12] "*Deinde accipiens episcopus infantem per manum dextram, et interrogato ejus nomine dicat. N.* Trado tibi. &c." *Pontif. Sar.*

N. Trado tibi signaculum[13] Domini nostri Jesu Christi in manu tua dextra: ut te signes, et te de adversa parte repellas, et in fide catholica permaneas, et habeas vitam æternam, et vivas in sæcula sæculorum.

Resp. Amen.[14]

Postea introducat catechumenum per manum dextram in ecclesiam, interrogato nomine ejus, dicens:

N. Ingredere in templum Dei: ut habeas vitam æternam, et vivas in sæcula sæculorum. Amen.

Benedictio[15] Fontis.

QUANDO[16] fuerit fons mandandus et de pura aqua renovandus, (quod sæpe debet fieri propter aquæ corruptionem) tunc dicatur sequens litania: et benedicatur fons modo sequenti. Et nota quod aqua Baptismatis non debet transmutari, propter honorem alicujus potentis, nisi fuerit corrupta.

¶ *Nota quod aqua benedicta fontium in vigilia Paschæ et Pentecostes non aspergatur per ecclesiam: sed aliqua*

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[13] "Accipe signaculum." *Manual Ebor.*

[14] "*Deinde cum ipsa manu signet eum dicens.* Signo te signaculo Domini nostri Jesu Christi in manu tua dextra, ut te conservet contra adversarios tuos, ut habeas vitam æternam, et vivas in sæcula sæculorum. Amen. *His dictis ducat episcopus catechumenum in ecclesiam.* &c. *Pontif. Sar.*

[15] From hence to the end of the Litany is omitted in the Pontifical, which directs, "*Ad fontes benedicendos dicat episcopus isto modo.* Dominus vobiscum. &c." as below, after the Litany.

The Bangor Pontifical begins here also, the Office of the blessing of the Font: which follows in that MS. the "Benedictio ignis sabbato sancto."

[16] "Infans in fontem si stercoret ejice lympham. Si tantum mingat non moveatur aqua." *Rubr. Man. Ebor.*

alia aqua benedicta more solito sicut in aliis dominicis diebus.

¶ *Memorialiter retinendum est quod aqua benedicta circa fontes est aspergenda, sed non aqua fontium: sive chrismate fuerit sanctificata sive non. Quoniam in decretis originalibus sanctorum patrum Clementis et Paschasii Paparum, invenitur quod aqua fontium non est aqua aspersionis; sed baptismatis et purgationis. Unde caveat unusquisque sacerdos ne illa aqua tangat, nisi quos baptizat: quia non est opus ut baptizati iterum baptizentur. Cesset ergo stulta præsumptionis aspersio tam in vigilia Paschæ et Pentecostes, quam in omnibus aliis diebus: quia per ecclesiam Romanam cunctis Christianis sub pœna excommunicationis majoris est inhibita.*

¶ *Hic incipit litania hoc modo.*

¶ *Goodfaders and goodmoders,*[17] *and all that be here about, say in the worshyppe of god and our ladye and of the .xii. apostellys, a* Paternoster, *and* Ave Maria, *and* Credo in Deum. *That we maye so mynyster thys blessyd sacrament, that it maye be to the pleasure of almyghty god, and confusyon of our gostly enmy, and saluacyon of te sowle of thys chylde.*

¶ *Godfaders and godmodyrs, of thys chylde whe charge you, that ye charge the fader and te moder to kepe it from fyer and water and other perels to the age of .vij. yere: and that ye lerne or seyt belerned the* Paternoster, Ave Maria, *and* Credo, *after the lawe of all holy churche, and in all goodly haste to be confermed of my lorde of the dyocise or of hys depute, and that the moder brynge agen the crysom at hyr puryfycation, and washe your hande or ye departe the chyrche.*

[17] This charge is not given in the York Manual. And in the Douay Editions of the Sarum Use, the first clause is placed before the Pater noster, p. 12.

¶ *Sequuntur Litaniæ.*

Kyrie eleison.
Christe eleison.
Christe audi nos.
Pater de cœlis Deus: miserere nobis.
Fili redemptor mundi Deus: miserere nobis.
Spiritus Sancte Deus: miserere nobis.
Sancta Trinitas, Unus Deus: miserere nobis.
Sancta Maria: Ora pro nobis.
Sancta Dei genitrix: Ora.
Sancta virgo virginum: Ora.
Sancte Michael: Ora.
Sancte Gabriel: Ora.
Sancte Raphael: Ora.
Omnes sancti Angeli et Archangeli Dei: Orate pro nobis.
Omnes sancti beatorum spirituum ordines: Orate pro nobis.
Omnes sancti Patriarchæ et Prophetæ: Orate.
Sancte Petre: Ora.
Sancte Paule: Ora.
Sancte Andræa: Ora.
Sancte Johannes: Ora.
Sancte Jacobe: Ora.
Sancte Thoma: Ora.
Sancte Philippe: Ora.
Sancte Jacobe: Ora.
Sancte Matthæe: Ora.
Sancte Bartholomæe: Ora.
Sancte Simon: Ora.
Sancte Thadæe: Ora.
Sancte Matthia: Ora.

Sancte Barnaba : Ora.
Sancte Marce : Ora.
Sancte Luca : Ora.
Omnes sancti Apostoli et Evangelistæ : Orate.
Omnes sancti discipuli et innocentes : Orate.
Sancte Stephane : Ora.
Sancte Line : Ora.
Sancte Clete : Ora.
Sancte Clemens : Ora.
Sancte Fabiane : Ora.
Sancte Sebastiane : Ora.
Sancte Cosma : Ora.
Sancte Damiane : Ora.
Sancte Prime : Ora.
Sancte Feliciane : Ora.
Sancte Dionysi cum sociis tuis : Orate.
Sancte Victor cum sociis tuis : Orate.
Omnes sancti martyres : Orate pro nobis.
Sancte Sylvester : Ora.
Sancte Leo : Ora.
Sancte Hieronyme : Ora.
Sancte Augustine : Ora.
Sancte Isidore : Ora.
Sancte Juliane : Ora.
Sancte Gildarde : Ora.
Sancte Medarde : Ora.
Sancte Albine : Ora.
Sancte Eusebi : Ora.
Sancte Swithune : Ora.
Sancte Birine : Ora.
Omnes sancti confessores : Orate pro nobis.
Omnes sancti monachi et eremitæ : Orate.
Sancta Maria Magdalena : Ora pro nobis.
Sancta Maria Ægyptiaca : Ora pro nobis.

Sancta Margareta: Ora.
Sancta Scolastica: Ora.
Sancta Petronella: Ora.
Sancta Genovefa: Ora.
Sancta Praxedis: Ora.
Sancta Sotheris: Ora.
Sancta Prisca: Ora.
Sancta Tecla: Ora.
Sancta Afra: Ora.
Sancta Editha: Ora.
Omnes sanctæ Virgines: Orate pro nobis.
Omnes sancti: Orate.[18]

His itaque completis, accedat sacerdos ad fontium consecrationem, quæ semper dicatur sine cantu: nisi tantum in vigilia Paschæ et Pentecostes: tunc enim cantata secunda litania incipiat sacerdos ad hunc locum, et cantet modesta voce hoc modo.[19]

Dominus vobiscum.
Et cum spiritu tuo.
Oremus.

Omnipotens sempiterne Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis: et ad recreandos novos populos quos tibi fons Baptismatis parturit, Spiritum adoptionis emitte: ut quod nostræ humilitatis gerendum est mysterio (*ministerio?*) tuæ virtutis impleatur effectu. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in Unitate Spiritus Sancti Deus.

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[18] The York Manual adds many of the short supplications which commonly follow in the Litany: such as: "Propitius esto: parce nobis, Domine: Ab omni malo, libera nos, Domine. Ab insidiis diaboli, libera nos, Domine." &c.

[19] "Finita litania stet sacerdos versus ad orientem dum benedicit fontem hoc modo dicens." *Rubr. Man. Ebor.*

¶ *Hic mutat vocem more præfationis, sic.*
Per omnia sæcula sæculorum.
Amen.
Dominus vobiscum.
Et cum spiritu tuo.
Sursum corda.
Habemus ad Dominum.
Gratias agamus Domino Deo nostro.
Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum. Et licet nos tantis mysteriis exequendis simus indigni: tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclines. Deus, cujus Spiritus super aquas inter ipsa mundi primordia ferebatur, ut jam tunc virtutem sanctificationis aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti: ut unius ejusdemque elementi mysterio et finis esset vitiis et origo virtutibus. Respice quæsumus, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas: qui gratiæ tuæ affluentis impetu lætificas civitatem tuam, fontemque Baptismatis aperis, toto orbe terrarum gentibus innovandis, ut tuæ majestatis imperio sumat Unigeniti tui gratiam de Spiritu Sancto.

Hic dividat sacerdos aquam manu sua dextra in modum crucis sic.[20]

Qui hanc aquam regenerandis hominibus præpara-

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[20] "*Sic dicendo.*" *Pontif. Sar.*

tam arcana sui luminis admixtione fœcundet: ut sanctificatione concepta, ab immaculato Divini fontis utero in novam renata creaturam progenies cœlestis emergat. Et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo surrepat: non inficiendo corrumpat. Sit hæc sancta et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiæ purgata discessu. Sit fons vivus, aqua regenerans, unda purificans. Ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur. Unde bene ✠ te creatura aquæ per Deum vi ✠ vum: per Deum ve ✠ rum: per Deum sanc ✠ tum: per Deum qui te in principio verbo separavit ab arida: cujus Spiritus super te ferebatur, qui te de paradiso manare[21] fecit, et in quatuor fluminibus totam terram rigare præcepit.

Hic ejiciat sacerdos aquam de fonte per .iiij. partes cum manu dextra in modum crucis.

Qui te in deserto amaram suavitate indita fecit esse potabilem, et sitienti populo de petra produxit. Bene ✠ dico te per Jesum Christum Filium ejus unicum Dominum nostrum: qui te in Chana Galileæ signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit, et a Johanne in Jordane

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[21] The Bangor MS. omits *fecit*: there is an erasure in the copy of the Sarum Pontifical, shewing that the usual reading had been corrected. The Leofric Missal omits also *fecit*: which nevertheless is in all the copies of the Manual which I have examined.

in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis jussit ut credentes baptizarentur in te dicens: Ite, docete omnes gentes, baptizantes eos in nomine Pa✠tris, et Fi✠lii, et Spi✠ritus Sancti.

Hic mutet sacerdos vocem quasi legendo et dicat sic.

Hæc nobis præcepta servantibus tu Deus omnipotens, clemens adesto, tu benignus aspira.

Hic aspiret sacerdos ter in fontem in modum crucis, deinde dicat legendo sic.

Tu has simplices aquas tuo ore benedicito: ut præter naturalem emundationem quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Hic stillet sacerdos[22] *de cereo in fontem in modum crucis: postea dicat more præfationis:*

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti, totamque hujus aquæ substantiam regenerandi fœcundet effectu.

Hic dividat sacerdos aquam cum cereo in fonte in modum crucis dicendo:

Hic omnium peccatorum maculæ deleantur: Hic natura ad imaginem tui condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur.

Hic tollat sacerdos cereum de aqua: et tradat clerico a quo ibidem contra fontes teneatur: donec finiatur tota præfatio.

Ut omnis homo hoc sacramentum regenerationis ingressus, in veræ innocentiæ novam infantiam renascatur.

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[22] "Hic cereus liquescat in aquam in modum crucis, et ponatur postea in aquam in modum crucis." *Rubr. Man. Ebor.*

¶ *Hic mutet vocem quasi legendo.*

Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus. Per omnia sæcula sæculorum. Amen.

¶ *Non procedatur ulterius in hoc officio in vigilia Paschæ et Pentecostes, nisi aliquis esset baptizandus: ut postea patebit. Nota quod in vigilia Paschæ et Pentecostes consecratis fontibus non infundetur oleum neque chrisma nisi adsint aliqui qui debeant baptizari: sed linteamine mundo cooperiantur: et usque ad completorium Paschæ vel Pentecostes reserventur: ut si forte his diebus aliquis baptizandus advenerit, fœcundatis tum et sanctificatis fontibus olei et chrismatis infusione, baptizetur.*

Post hæc mittat sacerdos oleum sanctum cum ipsa billione quæ est in vase ejus in aquam: signum crucis faciens et dicens:

Conjunctio Olei Unctionis et aquæ Baptismatis. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Simili modo mittat chrisma dicens:[23]

Fœcundetur et sanctificetur fons iste hoc salutifero Chrismate salutis. In nomine Patris. *&c.*

Postea mittat simul oleum cum chrismate modo supradicto dicens.

Conjunctio chrismatis sanctificationis, et olei unctionis, et aquæ Baptismatis. In nomine Patris, etc.[24]

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[23] "*Deinde mittat episcopus crisma in fontem crucem faciendo de ipso chrismate cum ipsa billione, quæ est in vase chrismatis sic dicendo.*" Rubr. Pontif. Sar.

[24] "*Et notandum quod in vigil. pasch. et pent. quando benedicitur aqua in fonte baptismali, post benedictionem illa aqua non debet aspergi per ecclesiam.*" Rubr. Pontif. Sar.

Ritus Baptizandi.

T*UNC portetur infans ad fontes ab his qui eum suscepturi sunt ad Baptismum : ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dextram super eum : et interrogato ejus nomine, respondeant qui eum tenent N. Item sacerdos dicat.*[25]

N. Abrenuncias Sathanæ. *Respondeant compatrini et commatrinæ,* Abrenuncio. *Item Sacerdos.* Et omnibus operibus ejus. ℟. Abrenuncio. *Item sacerdos.* Et omnibus pompis ejus. ℟. Abrenuncio.

Postea tangat sacerdos pectus infantis et inter scapulas de oleo sancto, crucem faciens cum pollice dicens :

N. Et ego linio te *super pectus*[26] oleo salutis, *inter scapulas.* In Christo Jesu Domino nostro : vt habeas vitam æternam, et vivas in sæcula sæculorum. Amen.

Deinde interrogato nomine ejus, respondeant N. Item sacerdos :

N. Credis in Deum Patrem omnipotentem, creatorem cœli et terræ? *Respondeant:* Credo. *Item sacerdos :* Credis et in Jesum Christum Filium eius vnicum

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[25] These interrogations and renunciations are in the three Pontificals above mentioned, and in the Leofric MS. There is considerable variety however in the arrangement and number of the prayers which precede and follow them.

[26] " With the holy oil ye shall mark heathen children on the breast, and betwixt the shoulders, in the middle, with the sign of the cross, before ye baptize it in the font water : and when it comes from the water, ye shall make the sign of the cross on the head with the holy chrism. In the holy font, before ye baptize them, ye shall pour chrism on the figure of Christ's cross, and no one may be sprinkled with the font-water after the chrism is poured in." Ælfric. Epist. " Quando dividis chrisma." *Thorpe.* Tom. 2. p 391.

Dominum nostrum, natum et passum? *Respondeant.* Credo. *Item sacerdos:* Credis et in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem? *Respondeant:* Credo.

Tunc interroget sacerdos nomen infantis[27] *dicens:* Quid petis? *Respondeant:* Baptismum. *Item sacerdos:* Vis baptizari? *Respondeant:* Volo.

Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina mersione, tantum sanctam Trinitatem invocando, ita dicens:

N. Et ego Baptizo te in nomine Patris. *Et mergat eum semel versa facie ad aquilonem, et capite versus orientem:* et Filii: *et iterum mergat semel versa facie ad meridiem:* et Spiritus Sancti: Amen. *Et mergat tertio recta facie versus aquam.*

Tunc patrini accipientes infantem de manibus sacerdotis levent eum[28] *de fonte. Ut autem surrexerit a fonte, accipiat sacerdos de chrismate cum pollice suo dicens:* Dominus vobiscum: *et,* Oremus.

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[27] "*Tunc interroget episcopus:* Quid petis?" Rubr. Pontif. Sar. "*Et accipiet presbyter eos a parentibus eorum, et baptizantur primi masculi deinde feminæ, sub trina mersione, Sanctam Trinitatem semel invocando, ita dicendo: Interrogatio.* Vis baptizari? &c." Missal. Leofric.

[28] The Canon that parents should not lift their own children from the Font, appears to have been not obligatory in the age of Leofric: in his Book, is (see Note 27) "accipiet presbyter a parentibus," and here after the Baptism, there is no rubric specifying any others who should receive the children. Nor is there any notice of this in the Winchester Pontifical, or the Bangor: except that this latter has, before some prayers preceding; "*Et eo tenente infantem a quo suscipiendus est.*" The Sarum Pontifical is as express as the Manual. "*Tunc patrini et matrinæ accipientes infantem de manibus episcopi, &c.*"

Oratio. Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum tuorum: *Hic liniat infantem de ipso chrismate cum pollice in vertice in modum crucis, dicens.* Ipse te linit chrismate salutis in eodem Filio suo Domino nostro Jesu Christo in vitam æternam.

¶ *Postea induatur infans veste chrismali, sacerdote interrogante nomen ejus, et dicente sic:*

N. Accipe vestem candidam, sanctam, et immaculatam, quam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam et vivas in sæcula sæculorum. Amen.[29]

¶ *Licitum est autem pannum chrismalem secundo linire chrismate, et super alium baptizatum immittere, tamen ad communes usus non debet pannus ille assumi: sed ad ecclesiam reportari et in usus ecclesiæ reservari.*

Deinde quæsito nomine ponat cereum ardentem in manu infantis dicens:[30]

N. Accipe lampadem ardentem et irreprehensibilem: custodi Baptismum tuum, serva mandata, ut cum venerit Dominus ad nuptias, possis ei occurrere una cum sanctis in aula cœlesti: ut habeas vitam æternam et vivas in sæcula sæculorum. Amen.

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[29] The Bangor Pontifical omits all mention of the putting on of this vestment. The Leofric says: "*Tunc posito chrismali in capite baptizati, dicat sacerdos:* accipe, &c." The S. Swithun MS.: "*Et vestiatur infans vestimentis ejus, dicente presbytero.*" The Sarum Pontifical specifies the name again, as in the text.

[30] This is omitted in the Leofric MS. The Bangor Pontifical has: "*Hic detur lampas a sacerdote dicente.*" In the S. Swithun Book: "Hic a sacerdote lampas detur." In the Sarum Pontifical: "Deinde interroget episcopus iterum nomen infantis, dando ei candelam in manu sua dextra, dicens."

¶ *Si episcopus adest, statim eum confirmari oportet: & postea communicari si ætas*[31] *ejus id deposcat, sacerdote dicente:*

Corpus Domini nostri Jesu Christi, custodiat corpus tuum et animam tuam in vitam æternam. Amen.

¶ *Si infans sit, injungatur patri et matri ut conservent puerum ab igne et aqua et omnibus aliis periculis usque ad ætatem septem annorum, et si ipsi non faciant, patrini et matrinæ tenentur. Item et commatribus injungatur ut doceant infantem* Pater noster, *et* Ave Maria, *et* Credo in Deum, *vel doceri faciant: et quod chrismale deferatur ad ecclesiam, et quod confirmetur quam cito episcopus advenerit circa partes per septem miliaria.*[32] *Deinde dicatur* hoc *sequens evangelium su-*

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[31] The Leofric MS. says nothing about confirmation, but directs, immediately after the putting on of the Vestment, "*Deinde communicetur a presbytero ita dicendo:* Omnipotens, sempiterne Deus, qui regenerasti famulum tuum, *vel*, famulam tuam, ex aqua et Spiritu Sancto, quique dedisti ei remissionem omnium peccatorum, tribue ei continuam sanitatem ad agnoscendam unitatis tuæ veritatem. Per." The Bangor Pontifical makes no mention of either the communion of the newly-baptized, or the Confirmation. In the Sarum Pontifical, we have, as may be expected: "*Deinde incontinenter episcopus eum confirmet, et postea communicet, si ejus ætas id deposcat, dicendo sic:* Corpus Domini. &c."

[32] The York Manual adds here a short office, "Ad baptizandum infirmum in necessitate."

A MS. Manual in the Library of the British Museum, (*Bibl. Reg. MS.* 2. A. xxi.) which formerly belonged to the parish church of "Southchardeforth" in the diocese of Winchester, has the English Form of the above charge to the Godfathers and Godmothers. "I comaunde ow godfadre and godmodre, on holy chirche bihalue, that ye chargen the fadur and the modur of this child, that they kepe this child in to the age of seuen ȝere, that hit beo from fier and water, and from alle other mischeues and periles that myȝten to him byfalle, throuȝ miskepinge, and also that ye or they techen his ryȝte bileue, hure

per infantem, si placuerit,[33] *quia secundum doctores maxime valet pro morbo caduco.*

Dominus vobiscum. ℟. Et cum spirito tuo. *Sequentia sancti evangelii secundum Marcum.* ℟. Gloria tibi Domine.

In illo tempore. Respondens unus de turba dixit ad Jesum: Magister, attuli filium meum ad te, habentem spiritum mutum, qui ubicunque eum apprehenderit, allidit illum, et spumat et stridet dentibus et arescit. Et dixi discipulis tuis ut ejicerent illum, et non potuerunt. Qui respondens eis dixit: O generatio incredula, quamdiu apud vos ero, quamdiu vos patiar? Afferte illum ad me. Et attulerunt eum. Et cum vidisset illum, statim spiritus conturbavit eum, et elisus in terram volutabatur spumans. Et interrogavit patrem ejus. Quantum temporis est ex quo ei hoc accidit? At ille ait. Ab infantia. Et frequenter eum in ignem et in aquas misit, ut eum perderet. Sed si quid potes, adjuva nos misertus nostri. Jesus autem ait illi. Si potes credere, omnia possibilia sunt credenti. Et continuo exclamans pater pueri cum lachrymis aiebat. Credo, Domine, adjuva incredulitatem meam. Et cum videret Jesus concurrentem turbam, comminatus est spiritu immundo dicens illi. Surde et mute spiritus, ego tibi præcipio exi ab eo, et amplius ne introeas in eum. Et clamans et multum discerpens eum, exiit ab eo. Et factus est sicut mortuus, ita ut multi dicerent:

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pater noster, and hure *Ave Maria* and hure *Credo*, or do him to beo tauȝte: and also that ye wasthe youre hondes, or ye gon out of Chirche: and also that hit beo confermed the next tyme that the byssop cometh to contre: and al this doeth in peyne of corsynge." *fol.* 15.

[33] "*Post hæc adducatur infans ad magnum altare, et ibi dicat episcopus super eum, si placet, hoc evangelium:* Respondens

quia mortuus est. Jesus autem tenens manum ejus elevavit eum,[34] et surrexit. Et cum introisset in domum, discipuli ejus secreto interrogabant eum: Quare nos non potuimus ejicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et jejunio.

Et postea dicatur hoc evangelium sequens sub forma predicta, videlicet: Secundum Johannem.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum. Et lux in tenebris lucet, e tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes. Hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: Et vidimus gloriam ejus, gloriam quasi unigeniti a Patre: Plenum gratiæ et veritatis.

¶ *Notandum est quod quilibet sacerdos parochialis debet parochianis suis formam baptizandi in aqua pura, naturali, et recenti, et non in alio liquore, frequenter in*

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unus. *Postea dicatur evangelium:* In principio." Rubr. Pontif. Sar.

[34] "Hic dicat sacerdos commatri ut surgat cum puero." *Rubr. Man. Ebor.*

diebus dominicis exponere, ut si necessitas emergat sciant parvulos in forma ecclesiæ baptizare, proferendo formam verborum baptismi in lingua materna, distincte et aperte et solum unica voce, nullo modo iterando verba illa rite semel prolata, vel similia super eundem: sed sine aliqua additione, subtractione, interruptione, verbi pro verbo positione, mutatione, corruptione, seu transpositione sic dicendo: I cristene the *N.* in the name of the Fadir, and of the Sone, and of the Holy Gost. Amen. *Vel in lingua latina, sic:* Ego baptizo te, *N.* in nomine Patris, et Filii, et Spiritus Sancti. Amen. *Aquam super parvulum spargendo, vel in aquam mergendo ter vel saltem semel.*

¶ *Et si puer fuerit baptizatus secundum illam formam, caveat sibi unusquisque ne iterum eundem baptizet: sed si hujusmodi parvuli convalescant, deferantur ad ecclesiam et dicantur super eos exorcismi et cathechismi, cum unctionibus et omnibus aliis supradictis præter immersionem aquæ et formam baptismi, quæ omnino sunt omittenda, videlicet:* Quid petis: *et ab hinc usque ad illum locum quo sacerdos debeat parvulum chrismate linire.*

¶ *Et ideo si laicus baptizaverit puerum, antequam deferatur ad ecclesiam, interroget sacerdos diligenter quid dixerit, et quid fecerit: et si invenerit laicum discrete et debito modo baptizasse, et formam verborum baptismi ut supra in suo idiomate integre protulisse, approbet factum, et non rebaptizet eum. Si vero dubitet rationabiliter sacerdos utrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non, debet omnia perficere cum eo sicut cum alio quem constat sibi non baptizatum, preterquam quod verba sacramentalia essentialia proferre debeat sub conditione, hoc modo dicendo:*

N. Si baptizatus es, ego non rebaptizo te: sed si

nondum baptizatus es, ego baptizo te: In nomine Patris, et Filii, et Spiritus Sancti. Amen. *Sub aspersione vel immersione ut supra. Et est observandum tam de baptismate quam de confirmatione, quod quandocunque dubitatur, sine dubitatione conferantur, quia non dicitur iteratum quod nescitur fuisse collatum, et ideo sub forma prædicta baptizantur infantes expositi, de quorum baptismo probabiliter dubitatur, sive inveniantur cum sale vel sine sale.*

¶ *Notandum est etiam quod si infans sit in periculo mortis, tunc primo introducatur ad fontem, et postea baptizetur incipiendo ad hunc locum:* Quid petis. *Et si post baptismum vixerit habeat totum residuum servitium supra dictum.*

¶ *Hoc autem in quolibet sacramento observetur, quod quandocunque periculum videtur imminere, semper incipiatur ad substantiam illius sacramenti et postea residuum compleatur si poterit.*

¶ *Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed duntaxat in ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emerserit propter quam ad ecclesiam accessus absque periculo haberi non potest.*

¶ *Presbyter autem si poterit semper habeat fontem lapideum, integrum, et honestum, ad baptizandum: si autem nequiverit, habeat vas conveniens ad baptismum, quod aliis usibus nullatenus deputetur, nec extra ecclesiam deportetur.*

¶ *Solemnis baptismus celebrari solet in sabbato sancto Paschæ et in vigilia Pentecostes, et ideo pueri nati infra octo dies ante Pascha, vel infra octo dies ante Pentecosten, debent reservari ad baptizandum in sabbato sancto Paschæ vel in vigilia Pentecostes, si commode et sine pe-*

riculo valeant reservari. Ita quod tempore medio inter nativitatem puerorum et hujus baptismi, perfectum recipiant catechismum, solaque diebus prædictis baptismi consecratis fontibus sit immersio facienda.

¶ *Alii autem qui aliis anni temporibus nati extiterint, incontinenter cum nati fuerint, propter mortale periculum quod sæpe pueris imminet improvisum, baptizentur.*

¶ *Veruntamen in sabbato sancto Paschæ, et in vigilia Pentecostes peracta consecratione fontium non infundatur oleum neque chrisma, nec ulterius in officio baptismi procedatur, nisi forte aliquis adsit baptizandus, sed linteamine mundo cooperiantur, et usque ad completorium Paschæ et Pentecostes reserventur, ut si forte his diebus aliquis baptizandus advenerit, fœcundatis et sanctificatis fontibus olei et chrismatis infusione baptizetur.*

¶ *Et nota quod de aqua sanctificata in fonte baptismali in Sabbato sancto Paschæ et in vigilia Pentecostes, nunquam debet populus aspergi post aquæ chrismationem nec ante.*

¶ *Non licet laico vel mulieri aliquem baptizare, nisi in articulo necessitatis. Si vero vir et mulier adessent ubi immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus præsens, vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia et non vir, vel aliud impedimentum subesset.*

¶ *Similiter pater vel mater non debet proprium filium de sacro fonte levare nec baptizare, nisi in extremæ necessitatis articulo, tunc enim bene possunt sine præjudicio copulæ conjugalis ipsum baptizare, nisi fuerit aliquis alius præsens qui hoc facere sciret et vellet.*

¶ *Præterea vir et uxor non debent simul levare puerum alterius de sacro fonte. Nulli religiosi debent admitti in patrinos, quod etiam de monialibus observandum est.*

¶ *Viri et mulieres qui suscipiunt pueros de baptismo constituuntur eorum fidejussores apud Deum, et ideo frequenter debent eos admonere cum adulti fuerint, seu disciplinæ capaces, ut castitatem custodiant, justitiam diligant, caritatem teneant, et ante omnia orationem Dominicalem et salutationem angelicam, symbolum fidei, et signaculo scilicet crucis se signare, eos docere tenentur.*

¶ *Unde non debent recipi in patrinos nec admittantur nisi qui sciunt prædicta, quia patrini debent instruere filios suos spirituales in fide, quod facere non possunt nisi ipsimet in fide prius instructi sint.*

¶ *Si baptizandus non poterit loqui, vel quia parvulus, vel quia mutus, vel quia ægrotans aut aliunde impotens, tunc debent patrini pro eis respondere ad omnes interrogationes in baptismo. Si autem loqui poterit, tunc pro seipso respondeat ad singulas interrogationes nisi ad interrogationes sui nominis tantum, ad quas semper patrini sui respondeant pro eo. Qui suscipiunt pueros de sacro fonte, non debent eos tenere coram episcopo in confirmatione, nisi cogente necessitate. Non plures quam unus vir et una mulier debent accedere ad suscipiendum parvulum de sacro fonte: unde plures ad hoc simul accedentes peccant faciendo contra prohibitionem canonis, nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nullatenus recipiantur.*

¶ *Monendi sunt etiam laici quod parvuli sui confirmati, tertia die post confirmationem deportentur ad ecclesiam: et frontes eorum per manus sacerdotis propter chrismatis reverentiam in baptisterio abluantur, et ligaturæ eorum tunc igne comburantur.*

¶ *Item nullus debet admitti ad sacramentum corporis et sanguinis Christi Jesu extra mortis articulum, nisi fuerit confirmatus, vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus.*

¶ *Non debet sacerdos parochialis esse sine chrismate: sed debet quilibet sacerdos parochialis a suo episcopo, non ab alio, in propria persona sua vel per alium sacerdotem, diaconum, vel subdiaconum, chrisma petere singulis annis ante Pascha.*

Sacerdos qui de veteri chrismate ungit baptizatum (nisi in articulo necessitatis) deponendus est: et ideo debet omni die cœnæ Domini novum Chrisma ab episcopo confici, et vetus removeri et concremari.

¶ *Item tam sacrum oleum quam chrisma sub fideli custodia clave adhibita debent observari, ne ad illa possit manus temeraria extendi ad aliqua nefaria exercenda.*

¶ *Nota quod tempore interdicti generalis licite possunt conferri baptismus et confirmatio, tam adultis quam parvulis, sed non cum pulsatis campanis neque alta voce.*

Confirmatio Puerorum.

Confirmatio Puerorum.[1]

IN *primis dicat episcopus.*

Adjutorium nostrum. Sit nomen Domini, *etc.* Dominus vobiscum. Et cum spiritu tuo.

Oremus.

Oratio. Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos[2] *vel* has famulas tuas ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem spiritum, sanctum paraclitum, de cœlis. Amen.

Spiritum sapientiæ et intellectus. Amen.

Spiritum scientiæ et pietatis. Amen.

Spiritum consilii et fortitudinis. ✠ Amen.

Et imple[3] eos *vel* eas spiritu timoris Domini. ✠ Amen.

Et consigna eos *vel* eas signo sanctæ crucis ✠ confirma eos *vel* eas chrismate salutis in vitam propitiatus æternam. Amen.

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[1] "Confirmatio puerorum et aliorum baptizatorum." *Pontif. Sar.*

In placing the Order of Confirmation after the Form of Administering Holy Baptism, I have followed the arrangement of the Salisbury Pontifical: and not of the Manual. The last has this Office towards the end of the volume; immediately preceding the Benedictions: and following the Order of the Burial of the Dead. In fact, strictly, this Order of Confirmation was not a necessary part of the Manual of the Parish-priest; and was included usually in it, for his instruction and not for his use.

[2] "Hunc famulum tuum." *Sarum. Pontif.* which is the better reading.

[3] "Adimple." *Pontif. Sar.*

Et tunc episcopus petat nomen, et ungat pollicem chrismate: et faciat in fronte pueri crucem, dicens.[4] Consigno te *N.* signo crucis ✠ et confirmo te chrismate salutis. In nomine Patris, et Fi✠lii, et Spiritus Sancti. Amen.[5]

Pax tibi. Oremus.

Oratio. Deus, qui apostolis tuis Sanctum dedisti Spiritum, quique per eos eorum successoribus cæterisque fidelibus tradendum esse voluisti: respice propitius ad nostræ humanitatis famulatum: et præsta, ut horum corda quorum frontes sacrosancto chrismate delinivimus, et signo sanctæ crucis consignavimus, idem Spiritus Sanctus adveniens, templum gloriæ suæ dignanter inhabitando perficiat. Per Dominum: in unitate ejusdem.[6]

Ecce sic benedicetur omnis homo, qui timet Dominum.

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[4] "Tunc inquisito nomine cujuslibet et pollice chrismate uncto, pontifex faciat crucem in singulorum fronte dicens, 'Signo te' *etc.*" *Rubr. Pontif. Sar.*

[5] "*Sequatur psalmus.* Ecce sic benedicetur homo qui timet Dominum. Benedicat tibi Dominus ex Syon, ut videas bona Jerusalem omnibus diebus vitæ tuæ. Gloria Patri. Sicut erat.

"*Vers.* Emitte Spiritum tuum et creabuntur.

"*Resp.* Et renovabis faciem terræ." *Pontif. Sar.*

[6] The Benediction in the text having been given before, according to the Pontifical, that MS. does not of course repeat it again. But continues as follows.

"Per Dominum in unitate ejusdem. Benedicat vos omnipotens Deus Pater, et Filius, et Spiritus Sanctus. Amen.

"*Et si ejus ætas id deposcat communicat eum episcopus, dicens:*

"Corpus Domini nostri Jesu Christi, custodiat corpus tuum et animam tuam in vitam æternam. Amen.

"*Hoc facto injungatur ab aliquo sacerdote quod compatres et commatres orent aliquod certum pro statu domini Episcopi, et pro animabus patris et matris, et pro*

Benedicat vos Dominus ex Sion: ut videatis bona Hierusalem omnibus diebus vestris.

Benedicat vos omnipotens Deus: Pa ✠ ter, et Fi ✠ lius, et Spiritus ✠ Sanctus. Amen.

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animabus omnium fidelium defunctorum, et quod tertia die vadant cum pueris ad ecclesiam ad chrismalia deponenda, et sic recedant in nomine Domini." Pontif. Sar.

The *Chrismalia* were the linen bands tied across the foreheads of the newly confirmed: and to which frequent reference is made in various Diocesan English Synods. For example, of Ægidius Bishop of Sarum, in 1256: "nec chrismalia debent alienari, nec in aliquos usus mitti debent, nisi in usus ecclesiæ." Of Quivil, Bishop of Exeter, 1287: "Confirmandi secum deferant ligaturas mundas latitudinis et longitudinis competentis, quas post confirmationem per triduum portare, deinde igne comburi præcipimus, et confirmatos ultra baptisterium per manus sacerdotis, vel saltem diaconi ablui." *Wilkins.* Concilia. tom. 1. p. 713. tom. 2. p. 132.

I have had some doubt whether I should adopt for the text, the Order as given in the Manual, or in the Pontifical, to which it properly belongs. But I have not thought it desirable upon the whole, to reject the Manual: although the variations of the Pontifical are undeniably of considerable importance, and certainly to be the rather chosen, as giving us the Order of Confirmation, as performed at the time when the MS. was written, now before me. But the Manuals which I have examined, of the succeeding Century, all agree in the Form, which is taken for the text. At any rate, the reader has both before him: and it is open to some doubt, whether any alterations took place during the latter part of the xvth Century.

The Order of Confirmation is very nearly the same according to the ancient Anglo Saxon Ritual of Durham, which the student will find in the edition by the Surtees Society, p. 119. "Oratio ad infantes consignandos."

Purificatio post Partum.

Ordo ad purificandam mulierem post partum ante ostium ecclesiæ.

P*RIMO sacerdos*[1] *et ministri ejus dicant psalmos sequentes. ps.* Leuaui oculos meos. *ps.* Beati omnes. Gloria patri. Sicut erat.

Sequatur. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera. Domine salvam fac ancillam tuam. Deus meus sperantem in te. Esto ei Domine turris fortitudinis. A facie inimici. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo.

Oremus.

Oratio. Deus qui hanc famulam tuam de pariendi periculo liberasti, et eam in servitio tuo devotam esse fecisti, concede ut temporali cursu fideliter peracto, sub alis misericordiæ tuæ vitam perpetuam et quietam consequatur: Per Christum Dominum.[2] *etc.*

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[1] "*Veniat sacerdos ad ostium ecclesiæ, et dicat mulieri, accipiens eam per manum:* Ingredere in templum Dei. *Postea dicat hunc psalmum:* ad te levavi: *cum* Gloria Patri. Sicut erat. Kyrie eleison." &c. *Rubr. Man. Ebor.*

"Mulier ad purificationem accedens, caput habeat secundum antiquam Angliæ consuetudinem, coopertum velo albo, in manu portet candelam accensam, et sit media inter duas matronas." *Annot. Edit. Douay.* 1610.

[2] "*Tunc surgat et eat ad locum ubi sedere debeat usque post missam. Peractaque missa surgat et reveniat ad eundem locum ubi prius, videlicet, ad gradus altaris: et ibi genuflectens ut sumat et recipiat absolu-*

¶ *Tunc aspergatur mulier aqua benedicta: deinde inducat eam sacerdos per manum dextram in ecclesiam, dicens:*

Ingredere in templum Dei ut habeas vitam æternam & vivas in sæcula sæculorum. Amen.

¶ *Nota quod mulieres post prolem emissam, quandocunque ecclesiam intrare voluerint acturæ gratias, purificari possunt, et nulla proinde peccati mole gravantur: nec ecclesiarum aditus est eis denegandus, ne pœna illis converti videatur in culpam. Si tamen ex veneratione voluerint aliquandiu abstinere, devotionem earum non credimus improbandam. De purificatione post partum. cap. uno.*

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tionem a sacerdote. Hoc modo dicat sacerdos. Misereatur. *etc.* Absolutionem omnium peccatorum. *Deinde benedicat panem et det mulieri, quibus peractis eat ad propria.*" Manuale Ebor.

Ordo ad faciendum Sponsalia.

Ordo ad faciendum Sponsalia.

IN primis statuantur vir et mulier ante ostium ecclesiæ coram Deo, sacerdote,[1] *et populo, vir a dextris mulieris, et mulier a sinistris viri.*

¶ *Et sciendum est*[2] *quod licet omni tempore possint contrahi sponsalia, et etiam matrimonium quod fit privatim solo consensu: tamen traditio uxorum, et nuptiarum solemnitas certis temporibus fieri prohibentur: videlicet ab adventu Domini usque ad oct: Epiph: et a septuagesima usque ad oct: Paschæ: et a dominica ante ascensionem Domini usque ad oct: Pentecostes. In octava die tamen Epiph: licite possunt nuptiæ celebrari: quia non invenitur prohibitum, quamvis in octavis Paschæ hoc facere non liceat. Similiter in dominica proxima post festum Pen-*

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[1] "Coram presbytero amictu, alba, fanone, et stola revestito." *Rubr. Miss. Herf.* This order, which I have not found in any other English Use, is of no little importance: in its bearing upon the much disputed question whether the Maniple or *fano* was allowed to be worn at any other office or service, than that of the Mass. Clearly it was especially ordered, during the rite of Marriage, according to the Use of the Church of Hereford. It would be no answer to say, that the Mass formed a part of, or, more properly, was always added to, that Office: because there is here no mention of the Vestment, strictly proper to the celebration of the Liturgy, viz. the Chasuble: but on the contrary, the omission of the Chasuble is equivalent to an order that it should not be worn. The Priest would of course put it on at the proper time, after the Marriage was completed.

[2] The rubrics prefixed to this Office in the York Manual are generally the same in effect as those in the text; but variations of arrangement occur. For example, this rubric is placed in the middle, and not at the beginning.

tecostes licite celebrantur nuptiæ: quia dies Pentecostes octavam diem non habet.

¶ *Tunc interroget sacerdos banna*[3] *dicens in lingua materna sub hac forma.*

Ecce convenimus huc fratres coram Deo, et Angelis, et omnibus Sanctis ejus, in facie Ecclesiæ, ad conjungendum duo corpora, scilicet hujus viri et hujus mulieris, *Hic respiciat sacerdos personas suas.*[4] ut amodo sint una caro et duæ animæ in fide et in lege Dei, ad promerendam simul vitam æternam quidquid ante hoc fecerint. Admoneo igitur vos omnes, ut si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere non possint, modo confiteatur.[5]

¶ *Eadem admonitio fiat ad virum et ad mulierem, ut*

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[3] The Sarum Pontifical does not enter into any particulars of the banns: but directs after a rubric to the same effect as the *first* above: "*Tunc episcopus interroget banna, et postea dicat:* Admoneo vos omnes, ut si quis ex vobis est qui aliquid sciat, quare isti adolescentes legitime contrahere non possint: modo confiteatur."

[4] "Personas conjungendas." Manuale Ebor.

[5] The York Manual gives the English Form also. "Lo bretheren we are comen here before God and his angels, and all his halowes, In the face and presence of our moder holy Chyrche, for to couple and to knyt these two bodyes togyder: that is to saye, of this man and of this woman. That they be from this tyme forthe, but one body and two soules in the fayth and lawe of God and holy Chyrche: For to deserue euerlastyng Lyfe, what somener (*sic*) that they haue done here before." Again. "I charge you on Goddes behalfe and holy chirche, that if there be any of you that can say any thynge why these two may not be lawfully wedded togyder at this tyme, say it nowe, outher pryuely or appertly, in helpynge of your soules and theirs bothe." And again, to the man and woman: "Also I charge you both, and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryuely or openly, betwene your selfe: or that ye knowe any lawfull lettyng why that ye may nat be wedded togyther at thys tyme: Say it nowe, or we do any more to this mater."

si quid ab illis occulte actum fuerit, vel si quid devoverint, vel alio modo de se noverint quare legitime contrahere non possint: tunc confiteantur. Si vero aliquis impedimentum aliquod proponere voluerit: et ad hoc probandum cautionem præstiterit: differantur sponsalia quousque rei veritas cognoscatur. Si vero nullus impedimentum proponere voluerit: interroget sacerdos dotem mulieris, videlicet arrhas sponsales, et dicuntur arrhæ annuli vel pecunia vel aliæ res dandæ sponsæ per sponsum: quæ datio subarrhatio dicitur, præcipue tum quando fit per annuli dationem: et tunc vulgariter desponsatio vocatur. Non fidabit sacerdos nec consentiet ad fidationem inter virum et mulierem ante tertium dictum bannorum. Debet enim sacerdos banna in facie ecclesiæ infra missarum solemnia cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas, interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis.

¶ *Debet etiam sacerdos terminum præfigere competentem, infra quem qui voluerit et valuerit legitimum opponat impedimentum: et si contrahentes diversarum sint parochiarum, tunc in utraque ecclesia parochiarum illarum sunt banna interroganda.*

¶ *Si autem unius et ejusdem sint parochiæ, tunc tantum in ecclesia illius parochiæ banna interrogentur. Sacerdos vero qui contractibus matrimonialibus ante trinam solemnem interrogationem bannorum, ut prædictum est, præsumpserit interesse: pœnam suspensionis ab officio per triennium incurrit.*

¶ *Similiter sacerdos parochialis qui matrimonia clandestina in parochia sua prohibere contempserit, ab officio per triennium debet suspendi: et gravius est puniendus si culpæ qualitas id requirat. Prohibentur autem clandestina matrimonia duplici ratione: videlicet, ne sub spe*

matrimonii committatur fornicatio: et ne matrimonialiter conjuncti injuste separentur. Sæpe enim in matrimonio occulto alter conjugum mutat propositum, et dimittit reliquum probationibus destitutum et sine remedio restitutionis: et ideo prohibeant sacerdotes frequenter parochianos suos ne dent sibi fidem mutuo, sed coram publicis et honestis personis ad hoc constitutis. Quisquis etiam sacerdos, seu sæcularis seu regularis extiterit, qui solemnizationem matrimonii extra ecclesiam parochialem, vel capellam habentem jura parochiæ sibi ab antiquo competentia, absque diœcesani loci licentia speciali celebrare præsumpserit aut celebrationi interesse: ipso facto per annum integrum ab officio est suspensus.

Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic.[6]

N. Vis habere hanc mulierem in sponsam, et eam diligere: honorare: tenere: et custodire sanam et infirmam, sicut sponsus debet sponsam: et omnes alias propter eam dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit?

Respondeat vir.

Volo.

Item dicat sacerdos ad mulierem hoc modo.[7]

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[6] "*N.* wylt thou haue this woman to thy wyfe: and loue her and kepe her, in syknes and in helthe, and in all other degrese be to her as a husbande sholde be to his wyfe, and all other forsake for her: and holde thee only to her, to thy lyues ende? *Respondeat vir hoc modo:* I wyll." *York Manual.*

[7] "N. Wylt thou haue this woman to thy husbande, and to be buxum to him, serue him and kepe hym, in sykenes and in helthe: And in all other degrese be vnto hym as a wyfe should be to hir husbande, and all other to forsake for hym: and holde thee only to hym to thy lyues ende? *Respondeat mulier hoc modo:* I wyll." *York Manual.*

N. Vis habere hunc virum in sponsum et ei obedire et servire: et eum diligere, honorare, ac custodire sanum et infirmum sicut sponsa debet sponsum: et omnes alios propter eum dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit?

Respondeat mulier.

Volo.[8]

Deinde detur femina a patre suo, vel ab amicis ejus: quod si puella sit discoopertam habeat manum: si vidua tectam: quam vir recipiat in Dei fide et sua servandam, sicut vovit coram sacerdote, et teneat eam per manum dextram in manu sua dextra, et sic det fidem mulieri per verba de præsenti, ita dicens docente sacerdote.[9]

I *N.* take the *N.* to my wedded wyf to haue and to holde fro this day forwarde for better: for wors: for richere: for poorer: in sykenesse and in hele: tyl dethe vs departe if holy chyrche it woll ordeyne, and therto I plight the my trouthe.

manum retrahendo.

Deinde dicat mulier docente sacerdote.

I *N.* take the *N.* to my wedded housbonder to haue and to holde fro this day forwarde for better: for wors: for richer: for poorer: in sykenesse and in hele: to be bonere and buxum in bedde and at the borde tyll dethe vs departhe if holy chyrche it wol ordeyne and therto I plight the my trouthe.

manum retrahendo.

Deinde ponat vir aurum: argentum: et annulum super scutum vel librum: et quærat sacerdos si annulus

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[8] "*Deinde sacerdos:* Who gyues me this wyfe? *Deinde detur femina a patre suo,* &c." *York Manual.*

[9] See the different forms of the espousals, according to the Hereford, York, and Bangor Uses, in my Preface to the Ancient Liturgies of the Church of England.

antea fuerit benedictus vel non: si dicatur quod non, tunc benedicat sacerdos annulum hoc modo cum Dominus vobiscum, *et cum* Oremus.

Oratio.[10]

Creator et conservator humani generis: dator gratiæ spiritalis: largitor æternæ salutis: tu, Domine, mitte benedictionem tuam super hunc annulum, *respice*, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem.

Per Christum.

Oremus.

Bene✠dic, Domine, hunc annulum, *respice*, quem nos in tuo sancto nomine benedicimus: ut quæcumque eum portaverit in tua pace consistat: et in tua voluntate permaneat: et in tuo amore vivat et crescat et senescat: et multiplicetur in longitudinem dierum. Per Dominum.

Tunc aspergatur aqua benedicta super annulum.

¶ *Si autem antea fuerit annulus ille benedictus, tunc statim postquam vir posuerit annulum super librum, accipiens sacerdos annulum*[11] *tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat.*[12]

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[10] Here the Bangor *Pontifical* begins the Order of Matrimony: preceded only by a few verses and responses. The York Manual reverses the order of the two succeeding prayers.

[11] A MS. Manual, before quoted, in the Library of the British Museum (*Bibl. Reg.* 2 A. xxj.) of Salisbury Use, has a curious addition here: "*et dato annulo dicat sacerdos:* Loo this gold and this siluer is leyd doun in signifyinge that the woman schal haue hure dower, thi goodes, ȝif heo abide aftur thy disces." *Fol.* 17.

[12] See other forms at the putting on of the ring, in the Preface to the Ancient Liturgies.

With this rynge, I the wed, and this gold and siluer I the geue, and with my body I the worshipe, and with all my wordely cathel I the endowe.

et tunc inserat sponsus annulum pollici sponsæ dicens.

In nomine Patris :

deinde secundo digito dicens.

et Filii :

deinde tertio digito dicens.

et Spiritus Sancti.

deinde quarto digito dicens.

Amen.

ibique dimittat annulum : quia in medico est quædam vena procedens usque ad cor : et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens.

ℭ *Deinde inclinatis eorum capitibus, dicat sacerdos benedictionem super eos.*[13]

Benedicti ✠ sitis a Domino, qui fecit mundum ex nihilo. Amen.

Postea dicatur iste psalmus sequens hoc modo.

Manda, Deus, virtuti tuæ : confirma hoc Deus quod operatus es in nobis.

A templo tuo in Hierusalem : tibi offerent reges munera.

Increpa feras arundinis, congregatio taurorum in vaccis populorum : ut excludant eos qui probati sunt argento.

Gloria patri.

Sicut erat.

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[13] This benediction is not in the York Use : but this rubric follows the putting on of the ring. "*Sacerdos interroget dotem mulieris, tunc si terra in dotem ei detur, procidat illa ad pedes viri, et dicat sacerdos hos versus :* Manda Deus," &c.

Kyrie eleison. Christe eleison. Kyrie eleison.[14]

Pater noster.

Et ne nos: sed libera.

Benedicamus Patrem, et Filium, cum Spiritu Sancto. Laudemus et superexaltemus eum in sæcula.

Laudemus Dominum quem laudant angeli. Quem cherubin et seraphin Sanctus, Sanctus, Sanctus proclamant.

Domine, exaudi orationem meam. Et clamor meus at te veniat.

Dominus vobiscum.

Oremus.

Deus Abraham, Deus Isaac, Deus Jacob, sit vobiscum: et ipse vos conjungatque impleat, benedictionem suam in vobis. Qui vivit et regnat Deus. Per omnia sæcula sæculorum. Amen.

¶ *Alia oratio cum.* Oremus.

Bene✠dicat vos Deus Pater, custodiat vos Jesus Christus, illuminet vos Spiritus Sanctus. Ostendat Dominus faciem suam in vobis et misereatur vestri. Convertat Dominus vultum suum ad vos: et det vobis pacem: impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum ut habeatis vitam æternam, et vivatis in sæcula sæculorum. Amen.[15]

Hic intrent ecclesiam usque ad gradum altaris: et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem.

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[14] "Hic roget sacerdos circumstantes orare pro eis dicens." *Rubr. Manual. Ebor.*

[15] This prayer differs from the York Manual: in which this rubric follows. "Tunc aspergantur et introducantur in ecclesiam, et prostratis illis ante gradum altaris, sacerdos in eundo cum suis ministris dicat psalmum: 'Beati omnes.'"

Beati omnes qui timent Dominum: qui ambulant in viis ejus. Labores manuum tuarum quia manducabis: beatus es et bene tibi erit.

Uxor tua sicut vitis abundans: in lateribus domus tuæ.

Ecce sic benedicetur homo: qui timet Dominum.

Benedicat tibi Dominus ex Syon: et videas bona Hierusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum: pacem super Israel.

Gloria Patri. Sicut erat.

Sine nota, cum,

Kyrie eleison, Christe eleison, Kyrie eleison.

¶ *Tunc prostratis sponso et sponsa*[16] *ante gradum altaris, roget sacerdos circumstantes orare pro eis, dicendo.*

Pater noster.

Et ne nos. Sed libera nos a malo.

Salvum fac servum tuum et ancillam tuam.

Deus meus sperantes in te.

Mitte eis, Domine, auxilium de sancto.

Et de Syon tuere eos.

Esto eis, Domine, turris fortitudinis.

A facie inimici.

Domine exaudi.

Et clamor.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus. *Oratio.*

Benedicat vos Dominus ex Syon, ut videatis quæ

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[16] The Hereford Missal reverses the order of the Benediction and Verses which follow: directing, "*Tunc genuflectant vir et mulier coram altari: et sacerdos stans super gradum altaris verso vultu ad eos dicat:* Benedicat vos," &c. The York Manual omits it: passing on at once after the Psalm to the sentences.

bona sunt Hierusalem omnibus diebus vitæ vestræ: et videatis filios filiorum vestrorum, et pacem super Israel. Per Christum Dominum nostrum.

Oremus.

Deus Abraham, Deus Isaac, Deus Jacob, bene✠dic adolescentes istos: et semina semen vitæ æternæ in mentibus eorum: ut quicquid pro utilitate sua didicerint, hoc facere cupiant. Per Jesum Christum Filium tuum recuperatorem hominum. Qui tecum vivit et regnat Deus, *&c.*

Oremus. *Oratio.*[17]

Respice, Domine, de cœlis, et bene✠dic conventionem istam. Et sicut misisti sanctum angelum tuum Raphaelem ad Tobiam et Saram filiam Raguelis: ita digneris, Domine, mittere bene✠dictionem tuam super istos adolescentes: ut in tua voluntate permaneant: et in tua securitate persistant: et in amore tuo vivant et senescant: ut digni atque pacifici fiant et multiplicentur in longitudinem dierum. Per Christum Dominum nostrum.

Oremus. *Oratio.*

Respice, Domine, propitius super hunc famulum tuum, *respice.* et super hanc famulam tuam: *respice.* ut in nomine tuo bene✠dictionem cœlestem accipiant:

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[17] Instead of this prayer and the following, the York Use has: "Bene✠dicat et custodiat vos Deus Pater, ostendatque faciem suam vobis, et misereatur vestri: convertat Dominus vultum super vos, et det vobis pacem, impleatque vos Jesus Christus omni bene✠dictione spiritali in remissionem omnium peccatorum: ut habeatis vitam æternam in sæcula sæculorum. Amen. Oremus.

Benedicti sitis a Domino qui creavit mundum ex nihilo: qui in Trinitate perfecta vivit et regnat Deus. Per omnia sæcula sæculorum. Amen."

Then follows the prayer, "Omnipotens sempiterne Deus, qui primos parentes," &c.

et filios filiorum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes videant, et in tua voluntate perseverent, et in futuro ad cœlestia regna perveniant. Per Christum.

Oremus. *Oratio.*

Omnipotens sempiterne Deus, qui primos parentes nostros Adam et Evam sua virtute creavit, et in sua sanctificatione copulavit: Ipse corda et corpora vestra sanctificet et bene ✠ dicat, atque in societate et amore veræ dilectionis conjungat. Per Christum.

¶ *Deinde benedicat eos dicens.*

Oremus.

Bene ✠ dicat vos Deus omnipotens omni bene ✠ dictione cœlesti, efficiatque vos dignos in conspectu suo: superabundet in vobis divitias gratiæ suæ, et erudiat vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis. Per Dominum nostrum.

¶ *Finitis orationibus quæ dicebantur super eos prostratos ad gradum altaris; et introductis illis in presbyterium, scilicet inter chorum et altare, ex parte ecclesiæ australi: et statuta muliere*[18] *a dextris viri, videlicet, inter ipsum et altare: Incipiatur officium.*

Benedicta sit sancta Trinitas atque indivisa Unitas: confitebimur ei quia fecit nobiscum misericordiam suam. *In tempore paschali finiatur hoc modo:* Alleluya. Alleluya. *ps.* Benedicamus Patrem et Filium: cum Sancto Spiritu. *Non dicatur ulterius.* Kyrie, *cum suis versibus dicatur. Ad missam servetur modus et ordo per omnia sicut in duplicibus festis hoc modo.*

Gloria in excelsis Deo.

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[18] "Post hæc introductis illis in chorum ecclesiæ, prosternenentes eos ad gradum altaris, et statuta muliere ad dextram viri, cum .ij. cereis in manibus." *Rubr. Miss. Herf.*

Istæ duæ orationes sequentes dicantur sub uno Oremus: *et sub uno* Per Dominum.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis.

Alia oratio.[19]

Exaudi nos omnipotens et misericors Deus: ut quod nostro ministratur officio, tua benedictione potius impleatur. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

Ad Corinthios.

Fratres, Nescitis quoniam corpora vestra membra sunt Christi. * * * * * * * Honorificate et portate Deum in corpore vestro.

Gradale.

Benedictus es Domine, qui intueris abyssos et sedes super cherubin.

℣. Benedicite Deum cœli, quia fecit nobiscum misericordiam suam.

Non repetatur gradale[20] *in missis sponsalium.*

Alleluya.

℣. Benedictus es Domine Deus patrum nostrorum, et laudabilis in sæcula.[21]

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[19] This occurs in the *Leofric* MS. as an "Oratio ad sponsas benedicendas." The second Collect of the Missa Sponsalium. *fol.* 298. *b.*

[20] "Repetatur gradale." *Rubr. Miss. Herf.* A typographical error for "non repetatur"?

[21] The York Manual passes on immediately to the Gospel. Nor does the Sarum Pontifical notice the verses, with the varieties of the Alleluya.

In tempore Paschali erit secundum Alleluya *unum ex istis sequentibus.* Alleluya.

℣ Nonne cor nostrum ardens erat in nobis de Jesu dum loqueretur nobis in via. Alleluya.

℣ Surgens Jesus Dominus noster stetit in medio discipulorum suorum dixit, pax vobis. Alleluya.

℣ Surrexit Dominus et occurrens mulieribus ait, Avete, tunc accesserunt et tenuerunt pedes ejus. Alleluya.

℣ In die resurrectionis meæ dicit Dominus, præcedam vos in Galilæam. Alleluya.

℣ Dicite in gentibus quia Dominus regnavit a ligno. Alleluya.

℣ Christus resurgens ex mortuis, jam non moritur, mors illi ultra non dominabitur.

Sequentia.

Alma chorus Domini nunc pangat nomina summi:
Messias, Sother, Emanuel, Sabaoth, Adonay:
Est Unigenitus, Via, Vita, Manus, Homoousion:
Principium, Primogenitus, Sapientia, Virtus:
Alpha, Caput, Finisque simul vocitatur, et est oo:
Fons et Origo boni, Paraclitus ac Mediator:
Agnus, Ovis, Vitulus, Serpens, Aries, Leo, Vermis:
Os, Verbum, Splendor, Sol, Gloria, Lux et Imago:
Panis, Flos, Vitis, Mons, Janua, Petra Lapisque:
Angelus et Sponsus, Pastorque, Propheta, Sacerdos:
Athanatos, Kyrios, Theos panton craton, et Ysus:
Salvificet nos: Sit cui sæcla per omnia doxa.[22]

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[22] *Clichtoveus* in his Elucidatorium omits *et* in the last line but one, and says, "Decantatur hic hymnus ad usum insignis ecclesiæ Parisiensis, in die sancto Pentecostes ad Vesperas." *Daniel,* in his Thesaurus Hymnologicus, edits the same line "Athanatos, Kyrios, Theos, Pantocrator, Jesus": and says that Jesus

Secundum Matthæum.

In illo tempore: accesserunt ad Jesum Scribæ et Pharisei, ———————— Quod ergo Deus conjunxit, homo non separet.[23]

Credo in unum Deum.

Offertorium.

Benedictus sit Deus Pater, Unigenitusque Dei Filius, Sanctus quoque Spiritus, quia fecit nobiscum misericordiam suam. *Tempore Paschali.* Alleluya.

¶ *Nota quod ordo*[24] *thuris benedicti nunquam datur in ecclesia sponso et sponsæ. Inde est quod oblato thure benedicto super altare, si descendat thuribulus ad clericos vel ad laicos, aliud thus est apponendum et hominibus offerendum.*

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must be taken as a trisyllable: but the Salisbury Books, by the addition of *et* supply the syllable. Four editions of the Sarum Manual now before me, all read "Kyros, Theon," but the Pontifical has "Kyrios, Theos," which I have adopted in the Text. The York Manual omits the Sequence: and the Hereford Missal supplies us with another and curious reading: "Athanatos, Iskyros, Theos, &c."

A full explanation of every title is given by *Clichtoveus*: and this hymn seems to have been peculiar to the Gallican and English Churches. The York Hymnal appoints it to be said at Compline on Whitsunday: the Salisbury at Compline on that day, and the three next also: "In die Penthecostes, et tribus diebus sequentibus." And as the Sequence at Mass on the fifth day of the same week.

The Sarum Horæ frequently contain among the "Suffrages," "a deuowte inuocation and prayer of all the blessed names of oure lorde Jesu Christ, as we fynde them wryttyn in holy scripture." See *Edit.* 1531. 4to. *fol.* cvij. and others.

[23] The York Manual appoints. "*Secundum Johannem.* In illo tempore: Respondens Johannes, dixit: non potest homo accipere, &c. —— ut et gaudium vestrum impleatur." Cap. 3. v. 27–29. The Hereford and Bangor Uses agree with the Sarum.

[24] *Odor?* which is the reading

Secretum.

Sanctifica quæsumus Domine Deus noster, Trinitas sancta,[25] per tui sancti nominis invocationem hujus oblationis hostiam: et cooperante Spiritu Sancto[26] per eam nosmetipsos tibi perfice munus æternum.

Aliud secretum.[27]

Adesto, Domine, supplicationibus nostris, et hanc oblationem quam tibi offerimus pro famulis tuis quos ad statum maturitatis et ad diem nuptiarum perducere dignatus es, placatus ac benignus assume. Per.

Præfatio. Qui cum Unigenito.[28] *Post* Sanctus *prosternant se sponsus et sponsa in oratione ad gradum altaris, extenso super eos pallio, quod teneant quatuor clerici*[29] *per quatuor cornua, in superpelliciis, nisi alter eorum prius fuerit desponsatus et benedictus: quia tunc non habeatur pallium super eos nec dicatur sacramentalis benedictio, ut postea patebit. Deinde dicto:* Per omnia sæcula sæculorum. Amen. *Post* Paternoster *antequam dicatur* Pax Domini sit semper vobiscum, *facta*

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of the Sarum Missal, *Edit.* 1492, and of the MS. Pontifical. The Hereford and Bangor Uses do not notice it.

[25] "Trinitas Sancta," omitted in the York Manual, and the Hereford Missal.

[26] The Sarum Pontifical, possibly by an error, omits "cooperante Spiritu Sancto."

[27] The Hereford and Bangor Missals agree with the Sarum Use: but in the York Manual we have "*Alia secreta sub una conclusione.* Suscipe quæsumus, Domine, pro sacra connubii lege munus oblatum, et cujus largitor es operis esto dispositor. Per Dominum nostrum Jesum Christum, &c."

[28] This Preface is that appointed also for Trinity Sunday: and the reader will find it reprinted among the other Prefaces in the *Additional Notes* to my second edition of the *Antient Liturgies.*

[29] "Quod teneant duo clerici in superpelliceis." *Rubr. Man. Ebor.* "Quod teneant quatuor clerici ad dorsum eorum in superpelliceis." *Rubr. Miss. Herf.*

fractione eucharistiæ more solito, dimissaque hostia in tribus fractionibus super patenam, dicat sacerdos conversus ad illos, orationes sequentes sub tono lectionis: illis interim genuflectentibus sub pallio, sacerdote sic dicente:

Dominus vobiscum.

Oremus.

Propitiare Domine supplicationibus nostris, et institutis tuis quibus propagationem humani generis ordinasti benignus assiste: ut quod te auctore conjungitur, te auxiliante servetur. Per Christum Dominum nostrum.[30]

Oremus.

Deus, qui potestate virtutis tuæ, de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homini ad imaginem Dei facto ideo inseperabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. *Hic incipit benedictio sacramentalis:* Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum. *Hic finitur benedictio sacramentalis.*

Deus, per quem mulier jungitur viro et societas principaliter ordinata ea benedictione ✠ donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam, respice, *Respice*, propitius super hanc famulam tuam quæ maritali jungenda est consortio, quæ se tua expetit protectione muniri. Sit in ea

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[30] This prayer is appointed in the *Leofric* MS. with a slight variation at the commencement, for the first Collect. "Exaudi nos Domine, sancte Pater, omnipotens æterne Deus, et institutis tuis, &c." That Order repeats the same collect in this place, followed by the same Benediction as in the text.

jugum dilectionis et pacis: fidelis et casta nubat in Christo: imitatrixque sanctarum permaneat feminarum. Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara. Nihil in ea ex actibus suis ille auctor prævaricationis usurpet: nexa fidei mandatisque permaneat uni thoro juncta, contractus illicitos fugiat, muniatque infirmitatem suam robore disciplinæ. Sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita. Sit fœcunda in sobole, sit probata et innocens: et ad optatam perveniat senectutem: et videat filios filiorum suorum usque in tertiam et quartam progeniem: et ad beatorum requiem atque ad cœlestia regna perveniat. Per Dominum, *&c.* Per omnia sæcula sæculorum. Amen.

Notandum quod hæc clausula, Deus qui tam excellenti mysterio *usque* Deus per quem mulier jungitur viro, *non dicatur in secundis nuptiis, vir enim aut mulier ad bigamiam transiens, non debet iterum a sacerdote benedici, quia cum alia vice benedicti sint eorum benedictio non debet iterari: quia caro benedicta trahit ad se carnem non benedictam.*

¶ *Notandum est autem quod inhibitum est per capitulum extra de secundis nuptiis, ne benedictio detur in secundis nuptiis, quod etiam testatur beatus Ambrosius qui ait:* Primæ nuptiæ a Domino sunt constitutæ. Secundæ vero permissæ. Primæ nuptiæ sub omni benedictione celebrantur. Secundæ vero carent omni benedictione. *Sed quia plures benedictiones sunt in nuptiis celebrandis, scilicet in introitu ecclesiæ, et super pallium, et post missam, et super thorum in sero, quæro quæ benedictio sit iteranda in secundis nuptiis et quæ non.*

¶ *Sciendum est quod in hac oratione quæ sic incipit,* Deus qui potestate virtutis tuæ de nihilo cuncta fecisti, qui dispositis universitatis, *&c. tres sunt benedictiones ibidem quæ idem habent principium, scilicet,* Deus, *me-*

dia autem est omittenda, scilicet ista, Deus qui tam excellenti mysterio conjugalem copulam consecrasti *usque* Deus per quem mulier jungitur viro et societas principaliter ordinata, *&c. quia in ista benedictione agitur de unitate Christi et ecclesiæ, quæ figuratur in primo matrimonio, non autem in secundo: unde Apostolus ad Corinthios ait:* Erunt *inquit* duo in carne una: *et hoc notatur extra de bigamis, capitulo,* Debitum et si vir unius uxoris. *Et hoc pro primo matrimonio: sed qui adhæret pluribus dissolvit unitatem, vel fœdus unitatis, et ideo illa benedictio quæ agitur de unitate, scilicet,* Deus qui excellenti mysterio conjugalem copulam consecrasti *etc, non dicetur in secundis nuptiis: et hoc est verum tam in viro bigamo quam in muliere vidua: quia caro benedicta trahit ad se carnem non benedictam: sed omnes aliæ benedictiones sive orationes debent dici indifferenter, secundum curiam Romanam et secundum Hostiensem et Thomam Aquinum et Morandum*[31] *doctorem. Et quæstio ista discussa erat et determinata in sacro palatio Romæ, et translata in Angliam per magistrum Johannem Haysted, Anno Domini Millesimo cccxxi: et causa discussionis erat, quia multitudo sacerdotum tunc temporis ad sedem Apostolicam convolarunt, causa obtinendi absolutionis beneficium pro benedictionibus in secundis nuptiis indiscrete collatis. Ideo super hoc statuitur constitutio nova, quæ sic incipit:*

Concertationi antiquæ finem imponere cupientes, præsenti declaramus edicto, quod licet vir vel mulier ad bigamiam vel ad secundas nuptias transierint, benedici non debent cum fuerint alias benedicti: quod si forsan alter eorum vel ambo essent ad secundas nuptias transeuntes et in primis nuptiis bene-

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[31] "Morardum." *Sarum Missal.* 1492. *Bangor Missal,* and *Sarum Pontifical,* MSS.

dicti non fuerint, danda est eis benedictio in secundis nuptiis. Sane volentes antiquum rigorem temperare, concedimus quod presbyter qui secundas nuptias benedixerit scienter, ad sedem Apostolicam ex hoc venire minime teneatur: sed a pœna suspensionis hoc casu a jure indicta, per suos possunt diœcesanos absolvi. Si qui vero juxta opinionem quorundam hactenus ex se non reputantes suspensos ordines quoslibet seu quævis beneficia receperint, diœcesani eorum a pœna suspensionis prædicta ipsos absolvere, ac super executione ordinum, et retentione beneficiorum hujusmodi cum eis valeant licite dispensare.

¶ *Hic quæri potest quare secundæ nuptiæ non benedicantur. Ad hoc dico quod secundum matrimonium, quamvis in se consideratum sit perfectum sacramentum, tamen in ordine ad primum sacramentum consideratum, aliquid habet defectum sacramenti, quia non habet plenam significationem: cum non sit una caro sicut est in matrimonio Christi et ecclesiæ: et ratione hujus defectus, benedictio a secundis nuptiis subtrahitur. Sed hoc est intelligendum quamdo secundæ nuptiæ sunt secundæ ex parte viri et ex parte mulieris tantum. Si enim virgo contrahat cum illo qui habuit aliam uxorem nihilominus nuptiæ benedicuntur. Salvatur et aliquo modo significatio in ordine ad primas nuptias, quia episcopus etsi unam ecclesiam habeat sponsam, habet tamen plures personas desponsatas in una ecclesia: sed anima non potest esse sponsa alterius quam Christi: quia cum dæmone fornicatur, nec est matrimonium spirituale: et propter hoc, quando mulier secundo nubit, nuptiæ non benedicuntur propter defectum sacramenti.*[32]

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[32] The rubric of the York Manual throws much light upon the above. "Hostiensis dicit quod personæ nubentes non benedicun-

¶ *Post hæc vertat se sacerdos ad altare et dicat:* Pax Domini, *et,* Agnus Dei. *Tunc amoto pallio, surgant ambo sponsus et sponsa: et accipiat sponsus pacem a sacerdote, et ferat sponsæ osculans eam et neminem alium, nec ipse nec ipsa: sed statim diaconus vel clericus a presbytero pacem accipiens, ferat aliis sicut solitum est.*

Communio.

Benedicimus Deum cœli, et coram omnibus viventibus confitebimur ei, quia fecit nobiscum misericordiam suam. *Tempore Paschali.*

Alleluya. Alleluya.

Postcommunio.

Proficiat nobis ad salutem corporis et animæ, Domine Deus, hujus sacramenti susceptio: et sempiternæ sanctæ Trinitatis ejusdemque individuæ Unitatis confessio.

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tur in secundis nuptiis, cujus ratio est; quia per carnem alias benedictam, caro non benedicta cum qua jungitur benedicitur. In commixtione enim corporum, per quam efficiuntur una caro vir et mulier, caro benedicta trahit ad se carnem non benedictam, sicut oleum sanctum trahit ad se oleum admixtum, non sanctum, et sic totum fit sanctum. Hic videtur Hostien. innuere quod nullæ secundæ nuptiæ sint benedicendæ, cujus contrarium dicit Thomas: sed huic antiquæ concertationi finem ponit constitutio Johan. xxij. ubi dicit quod si forsan alter eorum vel ambo ad secundas nuptias transeuntes in primis benedicti non fuerint, danda est benedictio in secundis. Quod sic intellige: si maritus viduæ mortuæ qui non fuit benedictus in secundis nuptiis illius viduæ, contraxerit cum relicta vidua quæ non fuit benedicta in secundis nuptiis mariti sui, debent nuptiæ eorum secundæ benedici, quia neuter prius fuerat in nuptiis benedictus. Item de jure antiquo capellanus benedicens secundas nuptias, suspensus erat ab officio et beneficio, et mittendus erat ad sedem apostolicam pro absolutione obtinenda: sed iste rigor hodie temperatur, ita quod presbyteri qui secundas nuptias benedixerint etiam scienter, ex hoc ad sedem apostolicam venire minime teneantur: sed a pœna suspensionis in hoc casu a jure indicta, per suos diœcesanos absolvi."

Alia postcommunio.

Quæsumus omnipotens Deus instituta providentiæ tuæ pio amore prosequere:[33] ut quos legitima societate connectis, longæva pace custodias.[34] Per Dominum.

Post missam[35] *benedicatur panis et vinum, vel aliud quid potabile in vasculo, et gustent in nomine Domini, sacerdote dicente:*

Dominus vobiscum. Oremus.

Oratio.

Bene ✠ dic Domine panem istum, et hunc potum, et hoc vasculum, sicut benedixisti quinque panes in deserto

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[33] "Comitare." *Manual Ebor.* Also in the Bangor and Sarum Missals.

[34] This is the post-communion "*ad complendum*" appointed in the Leofric Missal, which also reads "pio amore comitare."

There are added in that MS., after the post-communion, two prayers, "*in sterilitate mulierum.*" "*Oratio.* Deus, qui anxietatem sterilium pie respiciens, in eis fœcunditatem etiam in sua desperatione mirabiliter operaris, concede propitius, ut famula tua *ill.* de percipienda sobole quod per se non valet, servi tui Gregorii mereatur precibus obtinere. Per.

Alia. Omnipotens sempiterne Deus, qui maternum effectum, nec in ipsa sacra semper virgine Maria quæ redemptorem nostrum genuit denegasti: concede propitius, ut ejusdem Dei genetricis precibus famula tua *ill.* genetrix esse mereatur. Per."

[35] The Hereford and Bangor Missals agree with the Sarum Use: but we have the following in the York Manual.

"*Propter solemnitatem hujus sacramenti det sacerdos benedictionem cum calice: et deposita casula dicat sacerdos super eos sequentem orationem:*

Dominus vobiscum.

Et cum spiritu tuo. Oremus.

Domine sancte Pater, omnipotens æterne Deus, te supplices exoramus: ut conjunctionem famulorum tuorum tua bene ✠ dictione fovere digneris propitius: ab eis, quæsumus omnipotens Deus, inimici insidiæ avertantur: et sanctitatem etiam in ipso conjugio imitentur, qui tua providentia conjungi meruerunt. Per Christum Dominum nostrum. Amen."

et sex hydrias in Cana Galileæ: ut sint sani et sobrii atque immaculati omnes gustantes ex eis, Salvator mundi: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus.

℄ *Nocte vero sequente cum sponsus et sponsa ad lectum pervenerint, accedat sacerdos, et benedicat thalamum dicens:* Dominus vobiscum. Oremus.

Oratio.

Bene ✠ dic, Domine, thalamum istum et omnes habitantes in eo: ut in tua pace consistant et in tua voluntate permaneant: et in amore tuo vivant et senescant, et multiplicentur in longitudinem dierum. Per Dominum.

℄ *Item*[36] *benedictio super lectum, cum* Dominus vobiscum. Oremus.

Bene ✠ dic Domine hoc cubiculum *Respice* qui non dormis, neque dormitas. Qui custodis Israel, custodi famulos tuos in hoc lecto quiescentes, ab omnibus phantasmaticis dæmonum illusionibus: custodi eos vigilantes, ut in præceptis tuis meditentur dormientes, et te per soporem sentiant, ut hic et ubique defensionis tuæ muniantur auxilio. Per Dominum.

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[36] The Hereford and Bangor Missals agree with the Sarum Use: but the York Manual again differs, as follows.

"*Deinde aspergatur thalamus aqua benedicta, et dicatur antiphona:* Aspergas me. *Ps.* Miserere. *Vers.* Et secundum. *Versiculus.* Ostende nobis, Domine. *Oratio.*

Exaudi nos, Domine sancte Pater, omnipotens æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet et defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

Alia oratio.

Benedicat vos Pater, et Filius, et Spiritus Sanctus: qui trinus est in numero, et unus est in nomine. Amen.

Tunc secundum morem antiquum thurificentur torus et thalamum."

Deinde fiat benedictio super eos in lecto, tantum cum Oremus.

Benedictio.

Bene✠dicat Deus corpora vestra et animas vestras: et det super vos benedictionem, sicut benedixit Abraham, Isaac, et Jacob. Amen.

¶ *Alia benedictio cum* Oremus.

Manus Domini sit super vos: mittatque angelum suum sanctum qui custodiat vos omnibus diebus vitæ vestræ. Amen.

¶ *Alia benedictio cum* Oremus.

Bene✠dicat vos Pater, et Filius, et Spiritus Sanctus: qui trinus est in numero, et unus in nomine. Amen.

His peractis aspergat eos aqua benedicta, et sic discedat et dimittat eos in pace.

Ordo ad visitandum infirmum.

De extrema Unctione.

Commendatio Animarum.

Ordo ad visitandum infirmum.[1]

IN *primis induat se sacerdos superpellicio cum stola,*[2] *et in eundo dicat cum suis ministris septem psalmos pœnitentiales, cum* Gloria Patri. *et cum antiphona,* Ne reminiscaris. *Psalmus.* Domine ne in furore tuo.

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[1] The following are the rubrics and prayers of the Bangor Pontifical, which gives the Office of the Communion of the Sick. The MS. is unhappily mutilated in one or two places.

" *Ordo ad communicandum infirmum.*

" *Imprimis pulsetur campana capituli: et fratres qui possunt in ecclesia conveniant. Interim sacerdos præparet se omnibus sacerdotalibus indumentis, præter casulam: et duo fratres, pro cereis deportandis, et tertius pro cruce portanda, superpelliceis induantur. Fratribus vero in choro congregatis, et ministeriis ut dictum est præparatis: sacerdos accipiat calicem sine patena, et ponat in illo reverenter Corpus Christi, cooperiatque toalia mundissima. Quo facto, hoc ordine procedant. Præcedat frater qui portat aquam benedictam, et sequitur qui portat crucem: tertio qui portant cereos: deinde sacerdos. Sequuntur alii fratres processionaliter, plane dicendo, ps.* Miserere mei Deus. *Quorum unus portat ampullam cum vino, et aliam cum aqua. Cum autem perventum fuerit ad locum ubi jacet infirmus, sacerdos intrans dicat:* Pax huic domui. *Resp.* Et omnibus habitantibus in ea. *Deinde sacerdos accedens ad ægrotum, et in modum crucis . . . eum aqua benedicta, deinde domum, dicendo:* Asperges . . . . . rere. (Miserere?) Gloria Patri. *Et repetatur* Asperges me. *Deinde immediate . . . adoret et osculetur crucem et dicat.* Confiteor. . . . *(Postea?) sacerdos dicat hanc orationem absolute.*

" *Oratio.*

" Dominus Jesus Christus, qui dixit discipulis suis, quæcunque ligaveritis super terram erunt ligata et in cœlo: et quæcunque solveritis super terram erunt soluta et in cœlo: de quorum numero quamvis indignos nos esse voluit: ipse te absolvat per mi-

Gloria Patri et Filio. Sicut erat.
Ps. Beati quorum remissæ sunt iniquitates.
Gloria Patri.
Ps. Domine ne in furore tuo.
Gloria Patri.
Ps. Miserere mei Deus.
Gloria Patri.
Ps. Domine exaudi orationem meam.
Gloria Patri.
Ps. De profundis clamavi.

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nisterium nostrum ab omnibus peccatis tuis, quæcunque cogitatione, locutione, et operatione negligenter egisti, et a nexibus peccatorum absolutum perducere dignetur ad regna cœlorum. Qui cum Patre et Spiritu Sancto. *etc.*

" *Postea sacerdos elevet Corpus . . . (Domini in ?) calice, et infirmus adorans dicat semel tantum :*

" Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

" *Deinde sacerdos tradat ei eucharistiam dicens.*

" Accipe, frater, viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat ad vitam æternam.

" *Deinde abluat digitos super calicem cum vino et aqua, et propinet infirmo, nihil dicens. Post communionem dicat sacerdos :*

" Dominus vobiscum.

" Domine, Sancte Pater, omnipotens æterne Deus, te fideliter deprecamur, ut accipienti fratri nostro sacrosanctum Corpus Domini nostri Jesu Christi Filii tui, tam corporis quam animæ prosit ad remedium sempiternum: per eundem Dominum nostrum Jesum Christum.

" *Hiis peractis, eo ordine quo venerunt, simul in ecclesiam revertantur, dicendo ps.* Miserere mei Deus."

The above Order of Visitation is remarkable in many respects: nor have I found any other which in any way agrees with it. The prayer, or rather Absolution, "Dominus Jesus Christus," occurs in one of the many Orders which *Martene* has edited, *De Ecc. Rit. tom.* 1. *p.* 322. but in this case, it succeeds the rite of Unction, not immediately precedes the Communion. The MS. from which he took that Office he states to be about the x th century. Again, p. 337. from a MS. of the 12th century.

From Martene's Collection I

Gloria Patri.

Ps. Domine exaudi orationem meam.

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take the following, the first rubric from a very ancient English Order of Visitation, in a Pontifical, said to be of the ix th century.

"Dum invitati sacerdotes ad infirmum fuerint visitandi ungendique causa, qui eorum ad illud officium dignus jure censetur, induat se superhumerali, alba et stola, cum phanone, atque planeta, si affuerit; sin alias, casula non induatur. Diaconus vero qui evangelii textum ferat et oleum infirmorum, et ceroferarii secundum ordinem suum se induant. Unus ceroferariorum dextera cereum, læva thuribulum cum incensu. Sic induti cum domum, in qua infirmus jacet, intrare voluerint: sacerdos læva codicem, quo hujus officii orationes habentur, teneat: dextra se signo Dominicæ crucis muniat, quatenus cum summa humilitate et timore Dei quod incœperit perficere valeat. Et sic intrando istam Antiphonam dicat: Pax huic domui. *etc.*"

After entering into the house, the priest is directed, some prayers having preceded, as follows.

"*Tunc sacerdos flexis genibus ante ægrotum inclinet dicens ei,* Ut quid nos vocasti, frater? *Infirmus dicat:* Ut unctionem mihi tradere dignemini. *Sacerdos tunc eum compendiose cum omni lenitate divinis instruat dogmatibus, si spiritualis est, dicens ei:* Prius te ad puram præpara confessionem, de cetero sanctam accipies unctionem. *Si sæcularis est, dicat ei:* Tuæ prius dispone domui, et si quid intra tui cordis conscientiam habere censes contra quempiam, indulgendo remitte; quatenus opitulante summi tonantis clementia, per hanc valeas unctionem tuorum percipere peccaminum abolitionem." *De Ant. Ecc. Ritibus.* Lib. 1. Cap. vij. 4.

To this I add the following Note, taken from the edition of the Sarum Manual, already more than once referred to, published at Douay in 1610.

"Si eodem tempore communicandus sit infirmus et simul Ungendus, administraturus superpelliceum et stolam induat cum pluviali, accipiat pixidem cum hostia et oleum infirmorum, cooperiat pixidem velo, quod ab humeris dependeat. Inter eundum si fieri potest ferant quatuor viri baldachinum super Sacramentum. Custos superpelliceo indutus lumen in lanterna et campanulam præferat cæteris comitibus viris piis sequentibus, et lumen etiam si voluerint ferentibus, ad quos convocandos non erit abs re si parochus utatur signo campanæ. Sacerdos hoc modo domum ægroti petat, et inter eundum caveat ne

Gloria Patri.
Ant. Ne reminiscaris, Domine, delicta nostra, vel

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vagos oculos huc illuc leviter conjiciat, sed timide potius ac graviter ambulet, cœlestemque illum quem manibus gestat thesaurum fide portet, et linguam et mentem precando exerceat, quoad in ægrotantis cubiculum introducatur. (*Hæc ex consuetudine Romana et pastorali Mechlinensi.*)

" Si solum communicandus sit infirmus eodem modo procedatur, tantum Sacerdos non sumat secum oleum infirmorum. Si sit antea inunctus et in illa visitatione usus sit Sacerdos toto sequenti ordine, omittantur in secunda visitatione infra scriptæ exhortationes, et dictis orationibus quæ illas præcedunt, communicetur infirmus, ut præscribitur. Si non sit antea unctus nihil ex sequenti ordine visitandi infirmum omittatur.

" Eodem modo si infirmus qui antea communicavit sit ungendus, sumat secum Sacerdos tantum oleum infirmorum, et indutus superpelliceo et stola reverenter ab Ecclesia progrediatur, concomitantibus amicis et custode sine lumine et campana, et si parochus cum eum communicavit, fecerit totum quod in sequenti ordine visitandi infirmum præscribitur, in extrema Unctione omittuntur dictæ exhortationes et confessio. Inquirat tamen Sacerdos utrum aliquo delicto conscientia ejus gravetur, et si intellexerit eum velle confiteri, annuat. Quo facto accedat ad unctionem.

" Si denique neque ungendus neque communicandus sit infirmus, parochus eum visitans non utatur superpelliceo, neque stola, dicere tamen potest super eum omnes, vel aliquas ex infrapræscriptis orationibus."

[2] " *In primis induat se episcopus superpellicio cum stola, et in eundo dicat.* &c." *Pontificale Sarum.* " *Sacerdos præter casulam indutus aut stola pro necessitate, cum fratribus domum intrans dicat:* Pax huic domui. &c. Alleluia." *Manuale Ebor.*

The Leofric MS. appoints as follows.

" *Incipit ordo ad visitandum et unguendum infirmum.*

" *Primitus audiat sacerdos confessionem infirmi, et oret pro illo et benedicat eum dicens:* Oremus.

" Omnipotens Deus, qui dixit, qui me confessus fuerit coram hominibus confitebor et ego eum coram Patre meo qui in cœlis est, ipse te benedicat et custodiat semper, detque tibi remissionem omnium peccatorum et vitam æternam.

" *Et hortetur eum, ut declinet a malo et faciat bonum, et post*

parentum nostrorum: neque vindictam sumas de peccatis nostris: parce, Domine, parce famulo tuo, quem redemisti pretioso sanguine tuo, ne in æternum irascaris ei.

¶ *Et cum intraverit domum dicat.*

Pax huic domui et omnibus habitantibus in ea: pax ingredientibus et egredientibus.

¶ *Et sciendum est quando infirmus debet inungi, offerenda est ei imago crucifixi et ante conspectum ejus statuenda: ut redemptorem suum in imagine crucifixi adoret, et passionis ejus quam pro peccatorum salute sustinuit recordetur.*[3]

Deinde aspergat infirmum aqua benedicta, et statim sequatur.[4]

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pœnitentiam indictam reconcilietur. Deinde si peccata criminalia habuerit, episcopus aut presbyter dicat super eum orationes ad dandam pœnitentiam." Then follow the seven penitential psalms, and the Litany: after which other prayers, and an Epistle and Gospel.

[3] This rubric is omitted in the Sarum Pontifical and in the York Manual.

[4] The order of the York Manual is altogether different here: and also the prayers. After the entry into the house, it directs:

"*Tunc aquam benedictam super infirmum et per totam domum aspergat, dicens antiphonam:*

"Asperges me.

"*Ps.* Miserere. *Versus.* Ostende nobis. *Oratio.* Exaudi nos, Domine. Dominus vobiscum. Oremus.

"Omnipotens et misericors Deus, quæsumus immensam pietatem tuam: ut ad introitum humilitatis nostræ, hunc famulum *N.* in hoc habitaculo fessum jacentem visitatione salutifera visitare digneris: et sicut visitasti, Domine, Tobiam et Saram et socrum Petri, puerumque centurionis, ita et iste pristina sanitate animæ et corporis recepta, gratiarum tibi in ecclesia tua referat actionem. Per Dominum nostrum Jesum Christum, Filium tuum.

"Oremus Dominum Jesum Christum, et cum omni supplicatione rogemus, ut hunc famulum

Kyrie eleyson. Christe eleyson. Kyrie eleyson.
Vers. Et ne nos.
Resp. Sed libera.
Vers. Salvum fac servum tuum *vel* ancillam tuam.
Resp. Deus meus sperantem in te.
Vers. Mitte ei Domine auxilium de sancto.
Resp. Et de Syon tuere eum.
Vers. Nihil proficiat inimicus in eo.
Resp. Et filius iniquitatis non apponat nocere ei.
Vers. Esto ei Domine turris fortitudinis.
Resp. A facie inimici.
Vers. Domine, exaudi orationem meam.
Resp. Et clamor.
Dominus vobiscum.
Oremus. *Oratio.*

Deus, qui beatum Petrum Apostolum tuum misisti ad Thabitam famulam tuam, ut ejus precibus suscitaretur ad vitam: exaudi nos, quæsumus, ut hunc famulum tuum *N.* quem in nomine tuo visitat nostra fragilitas, exorata medicinæ tuæ medela citius sanitati restituat. Per Christum.

Oremus. *Oratio.*

Omnipotens sempiterne Deus, qui subvenis in periculis, et necessitate laborantibus, et flagella clementer temperas: te, Domine, supplices exoramus ut per visitationem tuam sanctam erigas hunc famulum tuum *N.*

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suum. *N.* per sanctum angelum suum visitare et lætificare atque confortare dignetur: Qui cum Patre et Spiritu Sancto vivit et regnat Deus. Per omnia sæcula sæculorum. Amen.

"Oremus.

"Respice, Domine, de cœlo. &c."

Then follow the seven penitential Psalms, and the Litany and some other prayers. Before the Psalms, the Antiphon, "Ne reminiscaris."

ex hac ægrotatione qua tenetur: et præsentes eum Ecclesiæ tuæ sanctæ incolumem, ad laudem et gloriam nominis tui. Per Christum Dominum nostrum.

Oremus.

Exaudi nos omnipotens et misericors Deus, et visitationem tuam conferre digneris super hunc famulum tuum *N.* quem diversa vexat infirmitas. Visita eum, Domine, sicut visitare dignatus es socrum Petri, puerumque centurionis, et Tobiam, et Saram, per sanctum angelum tuum Raphaelem. Restitue in eo, Domine, pristinam sanitatem: ut mereatur in atrio domus tuæ dicere, castigans castigavit me Dominus, et morti non tradidit me salvator mundi. Qui cum Deo Patre, et Spiritu Sancto vivis et regnas Deus: per omnia sæcula sæculorum. Amen.

Oratio.

Deus, qui famulo tuo Ezechiæ ter quinos annos ad vitam donasti: ita et hunc famulum tuum *N.* a lecto ægritudinis tua potentia erigas ad salutem. Per Christum Dominum nostrum.

Oratio.

Respice quæsumus, Domine, famulum tuum *N.* in infirmitate sui corporis laborantem: et animam refove quam creasti, ut castigationibus emundata continuo se sentiat tua medicina salvatam. Per Christum.

Oratio.

Deus, qui facturæ tuæ pio semper dominaris affectu, inclina aurem tuam supplicationibus nostris, et famulum tuum *N.* ex adversa valetudine sui corporis laborantem placatus respice, et visita in salutari tuo, ac cœlestis ei gratiæ præsta medicinam. Per Christum Dominum nostrum.

Oratio.

Virtutum cœlestium Deus, qui ab humanis corpo-

ribus omnem languorem, et omnem infirmitatem præcepti tui potestate depellis: adesto propitius huic famulo tuo *N.* ut fugatis infirmitatibus et viribus receptis, nomen sanctum tuum instaurata protinus sanitate benedicat. Per Christum Dominum nostrum. Amen.

Oratio.

Domine sancte, Pater omnipotens, æterne Deus, qui fragilitatem conditionis humanæ immensa virtutis tuæ dignatione confirmas, ut salutaribus remediis pietatis tuæ corpora nostra et membra vegetentur: super hunc famulum tuum .*N.* propitius intende, ut omni necessitati corporeæ infirmitatis exclusa, gratia in eo pristinæ sanitatis perfecta reparetur. Per Christum Dominum nostrum.

Oremus. *Oratio.*

Respice, Domine, de cœlo, et vide et visita hunc famulum tuum .*N.* et benedic eum sicut benedicere dignatus es Abraham, Isaac, et Jacob. Respice super eum, Domine, oculis misericordiæ tuæ: et reple eum omni gaudio et lætitia et timore tuo. Expelle ab eo omnes inimici insidias: et mitte Angelum pacis qui eum custodiat, et domum istam in pace perpetua. Per Dominum nostrum.

¶ *Deinde*[5] *priusquam ungatur infirmus, aut communicetur: exhortetur eum sacerdos hoc modo.*

Frater charissime: gratias age omnipotenti Deo

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[5] From hence to the prayer, "Deus misericors, Deus clemens," is omitted, as might have been expected, in the Sarum Pontifical: and this rubric is inserted instead.

"Hiis dictis, priusquam inungatur infirmus aut communicetur, interroget eum episcopus, quomodo credat in Deum, et si recognoscat corpus et sanguinem Domini nostri Jesu Christi: postea vero confiteatur, et ab omnibus

pro universis ✠ beneficiis suis, patienter et benigne suscipiens infirmitatem corporis quam tibi Deus immisit: nam si ipsam humiliter sine murmure toleraveris, infert animæ tuæ maximum præmium et salutem. Et frater charissime quia viam universæ carnis ingressurus es, esto firmus in fide. Qui enim non est firmus in fide, infidelis est: et sine fide impossibile est placere Deo. Et ideo si salvus esse volueris, ante omnia opus est ut teneas Catholicam fidem: quam nisi integram inviolatamque servaveris, absque dubio in æternum peribis.

¶ *Deinde bonum et valde expediens est ut sacerdos exprimat infirmo .xiiij. articulos fidei: quorum .vij. primi ad mysterium Trinitatis, et .vij. alii ad Christi humanitatem pertinent: ut si forte prius in aliquo ipsorum erraverit, titubaverit, vel dubius fuerit, ante mortem dum adhuc spiritus unitus est carni, ad fidem solidam reducatur: et potest sacerdos dicere sic.*

Fides autem Catholica hæc est, frater.

Credere in unum Deum: hoc est, in Unitate Divinæ Essentiæ: in trium Personarum indivisibili Trinitate.

ij. Patrem ingenitum esse Deum.

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peccatis absolvatur: quo facto osculetur crucem, deinde episcopum, et postea omnes cæteros per ordinem."

The York Manual, after the Litany and prayers, directs:

"Hic confiteatur infirmus: postea absolvatur sic a singulis, et secundum quosdam osculetur a cunctis."

Then follows a long rubric, giving directions as to the Confession, similar to those in the text; after which comes the Absolution; "Dominus noster Jesus Christus, pro sua magna pietate. &c." With another Form of Absolution, similar to that above from the Bangor Pontifical; "si infirmus non habeat bullam apostolicam de plena absolutione et remissione peccatorum." Then come the prayers, "Deus misericors, Deus clemens:" "Da nobis, quæsumus Domine:" and "Omnipotens, sempiterne Deus:" which are immediately succeeded by the rite of Unction.

iij. Unigenitum Dei Filium: esse Deum per omnia coæqualem Patri.

iiij. Spiritum Sanctum non genitum, non factum, non creatum: sed a Patre et Filio pariter procedentem: esse Deum Patri Filioque consubstantialem, etiam et æqualem.

v. Creationem cœli et terræ: id est omnis visibilis et invisibilis creaturæ a tota indivisibili Trinitate.

vi. Sanctificationem Ecclesiæ per Spiritum Sanctum et gratiæ sacramenta, ac cætera omnia in quibus communicat Ecclesia Christiana: in quo intelligitur, quod Ecclesia catholica cum suis sacramentis et legibus per Spiritum Sanctum regulata, omni homini, quantumcunque facinoroso peccatori, sufficit ad salutem: et quod extra Ecclesiam catholicam non est salus.

vij. Consummationem Ecclesiæ per gloriam sempiternam, in anima et carne veraciter suscitanda: et per cujus oppositum intelligitur æterna damnatio reproborum.

Si vis ergo salvus esse, frater: ita de mysterio Trinitatis sentias.

Deinde exprimat ei sacerdos alios septem articulos ad Christi humanitatem pertinentes, hoc modo.

Similiter, frater charissime, necessarium est ad æternam salutem, ut credas et confitearis Domini nostri Jesu Christi incarnationem, seu veram carnis assumptionem per Spiritum Sanctum ex sola Virgine gloriosa.

ij. Veram incarnati Dei nativitatem ex Virgine incorrupta.

iij. Veram Christi passionem et mortem sub tyrannide Pilati.

iiij. Veram Christi descensionem ad inferos in anima ad spoliationem tartari: quiescente corpore ejus in sepulchro.

v. Veram Christi Dei tertia die a morte resurrectionem.

vi. Veram ipsius ad cœlos ascensionem.

vij. Ipsius venturi ad judicium certissimam expectationem.

Hæc est fides catholica, frater, quam nisi fideliter firmiterque credideris sicut sancta Mater Ecclesia credit: salvus esse non poteris.

¶ *Et si infirmus laicus vel simpliciter literatus fuerit: tunc potest sacerdos articulos fidei in generali ab eo inquirere, sub hac forma.*

Carissime frater: credis Patrem et Filium et Spiritum Sanctum, esse tres Personas et Unum Deum, et ipsam benedictam atque indivisibilem Trinitatem creasse omnia creata visibilia, et invisibilia. Et solum Filium, de Spiritu Sancto conceptum, incarnatum fuisse ex Maria Virgine: passum et mortuum pro nobis in cruce sub Pontio Pilato: sepultum descendisse ad inferna: die tertia resurrexisse a mortuis: ad cœlos ascendisse: iterumque venturum ad judicandum vivos et mortuos, omnesque homines tunc in corpore et anima resurrecturos, bona et mala secundum merita sua recepturos. Et remissionem peccatorum per sacramentorum ecclesiæ perceptionem. Et sanctorum communionem: id est, omnes homines in caritate existentes, esse participes omnium bonorum gratiæ quæ fiunt in ecclesia: et omnes qui communicant cum justis hic in gratia, communicare cum eis in gloria?

¶ *Deinde respondeat infirmus.*

Credo firmiter in omnibus, sicut sancta Mater credit Ecclesia: protestando coram Deo et omnibus sanctis continue hoc esse meam veram et firmam intentionem, quomodocunque aliquis spiritus malignus memoriam meam aliter forte in futuro solicitaverit perturbare.

¶ *Deinde dicat sacerdos.*

Carissime frater: quia sine caritate nihil proderit tibi fides, testante Apostolo qui dicit: Si habuero omnem fidem ita ut montes transferam, caritatem autem non habuero, nihil sum: Ideo oportet te diligere Dominum Deum tuum super omnia ex toto corde tuo, et ex tota anima tua: et proximum tuum propter Deum sicut teipsum: nam sine hujusmodi caritate nulla fides valet. Exerce ergo caritatis opera dum vales: et si multum tibi affuerit, abundanter tribue: si autem exiguum, illud impartiri stude. Et ante omnia si quem injuste læseris, satisfacias si valeas: sinautem, expedit ut ab eo veniam humiliter postules. Dimitte debitoribus tuis et aliis qui in te peccaverunt, ut Deus tibi dimittat. Odientes te diligas: pro malis bona retribuas. Dimittite (inquit Salvator) et dimittetur vobis. Spem etiam firmam et bonam fiduciam, frater, oportet te habere in Deo, et in misericordia sua: et si occurrerit cogitatui tuo multitudo peccatorum tuorum, dole: sed nullo modo desperes. Imo cogita quoniam (ut testatur scriptura) misericordiæ ejus super omnia opera ejus: et illi soli proprium est misereri semper et parcere: et quia secundum altitudinem cœli a terra corroboravit misericordiam suam super timentes se. Spera igitur in Deo et fac bonitatem: quoniam sperantem in Domino misericordia circumdabit. Qui sperant in Domino habebunt fortitudinem, et assument pennas ut aquilæ, volabunt et non deficient. Volabunt enim a tenebris ad lumen: a carcere ad regnum: a miseria præsenti ad gloriam sempiternam.

¶ *Deinde stabilito sic infirmo in fide, caritate, et spe, dicat ei sacerdos.*

Carissime frater: si velis ad visionem Dei pervenire, oportet omnino quod sis mundus in mente et purus in

conscientia: ait enim Christus in evangelio: Beati mundo corde, quoniam ipsi Deum videbunt. Si ergo vis mundum cor et conscientiam sanam habere, peccata tua universa confitere: oris enim confessio fit ad salutem, ut ait Apostolus. Et quia forte antehac aut per oblivionem, aut verecundiæ confusionem, aliqua peccata tua vel eorum circumstantias aggravantes omisisti, truncasti, abscondisti, vel minus confessus fuisti: ideo jam resume ab initio et confitere, quoniam in proximo est ut viam universæ carnis ingressurus sis: et tunc amplius confiteri non poteris. Dic ergo uni peccata tua: ut Deus coram multis millibus in die judicii ea tegat. Si autem tu hic ea tegas et abscondas: in omnium conspectu ad tui confusionem in die judicii denudabuntur. Recogita ergo omnes annos tuos in amaritudine animæ tuæ: et non sit tibi solicitudo de aliqua creatura vel rebus mundanis: sed omnem solicitudinem tuam projice in Deum, et noli esse immemor salutis animæ tuæ. Multum tempus in vanum transegisti, nunc una hora tibi forte tantum superest in hac vita: et ideo hanc expende totaliter in utilitatem et commodum animæ tuæ. Surge, frater, de lacu miseriæ et de luto peccati per confessionem. Grandis enim tibi restat via. Surge ergo ut lotus lachrymis contritionis comedere valeas panem vitæ: hoc est, sacramentum corporis Christi, quod erit tibi in via hac qua gradieris robur et fulcimentum: et ambulabis per Dei gratiam in fortitudine cibi illius usque ad montem Dei: quod tibi concedat omnium fidelium redemptor, Dei Filius Jesus Christus. Amen.

¶ *Deinde audita integra confessione infirmi, et factis interrogationibus expedientibus: injungat sacerdos infirmo quod si quid injuste alieni habuerit, vel si quem injuste læserit seu damnificaverit: reddat et satisfaciat si*

valeat: sinautem, veniam humiliter postulet. Attamen non injungat ei sacerdos aliquam pœnitentiam, sed dicat ei benigniter hoc modo.

Frater, tu tot et talia peccata commisisti: pro quibus si tu esses sanus talem pœnitentiam debes agere usque ad tale tempus.

Innotescendo eï talem pœnitentiam in speciali.

Sed quia infirmus es, et forte vita tua ad hoc peragendum extendi non valebit: ideo non injungo tibi aliquam pœnitentiam. Volo tamen quod (si forte discesseris) facias talem eleemosynam, vel ad minus injungas amicis vel executoribus tuis ipsam facere ex parte tua: pro ipsa pœnitentia.

Assignando ipsam eleemosynam in speciali.

Si autem convalueris: pœnitentiam quam tibi notificavi adimpleas vel iterum humiliter de novo redeas ad confessionem: vel mihi, vel alteri qui tibi absolutionis beneficium in hac parte de jure conferre valeat et debeat. Et concedo tibi quod omnes indulgentiæ quorumcunque prælatorum tibi concessæ seu qualitercunque concedendæ, eorumque benedictiones, omnes aquæ benedictæ aspersiones, devotæ pectoris tui tunsiones, cordis tui contritiones, ista confessio et omnes aliæ confessiones tuæ devotæ, omnia jejunia, abstinentiæ, eleemosynæ, vigiliæ, disciplinæ, orationes, peregrinationes, et omnia alia bona quæ fecisti vel facies, et omnia mala quæ pro Deo sive injuste sustinuisti vel sustinebis, passio Salvatoris Domini nostri Jesu Christi, meritaque beatæ et gloriosæ Virginis Mariæ et omnium aliorum Sanctorum, necnon suffragia totius sanctæ Ecclesiæ Catholicæ, cedant tibi in remissionem istorum et omnium aliorum peccatorum tuorum, in augmentationem meritorum, et consecutionem præmiorum æternorum. Amen.

Deinde dicat sacerdos hoc modo.

Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua: liberet te ab omni malo: conservet et confirmet in bono, et ad vitam perducat æternam. Amen.

¶ *Deinde absolvat sacerdos infirmum, ab omnibus peccatis suis, hoc modo dicens.*

Dominus noster Jesus Christus pro sua magna pietate te absolvat: et ego auctoritate ejusdem Dei Domini nostri Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita absolvo te ab omnibus peccatis his de quibus corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tuæ occurrerent memoriæ libenter confiteri velles: et sacramentis ecclesiæ te restituo. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

¶ *Notandum est, quod licet sacerdos possit de facto absolvere infirmum in articulo mortis ab omnibus peccatis suis: tamen si aliquis casus occurrat in confessione a quo ipse sacerdos eum alias de jure absolvere non posset, injungendum est infirmo quod cum convaluerit præsentet se illi ad confitendum, qui eum de jure vel consuetudine in hac parte absolvere debeat, recepturus ejus mandata, et satisfacturus: nam alias reincidit in eandem sententiam quam prius sustinuit. Si infirmus bullam habeat apostolicam, de plena absolutione et remissione omnium peccatorum suorum semel in articulo mortis concessam: tunc primo legat sacerdos effectum bullæ: deinde cæteris peractis (ut prædictum est) fiat ejus absolutio sub hac forma.*

Dominus noster Jesus Christus pro sua magna pietate te absolvat: et ego auctoritate ejusdem Dei et Domini nostri Jesu Christi, et beatorum Apostolorum Petri et Pauli, et domini nostri domini *N.* Divina

Providentia summi Pontificis: et virtute gratiæ tibi concessæ: et electionis qua me in tuum confessorem elegisti in hoc parte mihi commissa: absolvo te ab omnibus peccatis tuis, de quibus corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tuæ occurrerent memoriæ confiteri velles: ab omni factione votorum et omni omissione salutarium pœnarum sacramentaliter tibi injunctarum: et ab omni transgressione divinorum mandatorum. Tibique concedo plenam indulgentiam omnium peccatorum tuorum, in quantum claves Ecclesiæ et potestas Apostolica se extendunt. Et si immiscendo te divinis sic innodatus es aut unquam fuisti, quod aliquam notam irregularitatis contraxisti: vel pœnam suspensionis, interdicti, seu excommunicationis incurristi: eadem auctoritate tollo et amoveo, tecumque dispenso: et sacramentis Ecclesiæ te restituo. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Deinde dicat sacerdos orationem sequentem, cum Dominus vobiscum, *et* Oremus.

Oratio.

Prætende, Domine, huic famulo tuo dexteram cœlestis auxilii: ut te toto corde perquirat, et quod digne postulat assequatur. Per Christum Dominum nostrum.

Resp. Amen.

Sequatur.

Bene✠dictio Dei Patris omnipotentis, et Filii, et Spiritus Sancti, super te descendat et maneat semper. Amen.

Deinde osculetur crucem infirmus, et sacerdotem, et postea omnes alios per ordinem: et interim dicat sacerdos morosius.

Dominus vobiscum. *et* Oremus.

Oratio.

Deus misericors, Deus clemens, qui secundum multitudinem miserationum tuarum peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas: respice super hunc famulum tuum *N.* sibi remissionem omnium peccatorum suorum, tota cordis contritione poscentem. Renova in eo, piissime Pater, quicquid diabolica fraude violatum est: et unitati corporis Ecclesiæ tuæ membrum infirmum, peccatorum percepta remissione, restitue. Miserere, Domine, gemituum ejus: miserere lachrymarum: miserere tribulationum atque dolorum: et non habentem fiduciam nisi in tua misericordia, ad sacramentum reconciliationis admitte. Per Christum Dominum nostrum.

Oremus. *Oratio.*

Da nobis, quæsumus Domine, ut sicut publicani precibus et confessione placatus es: ita et huic famulo tuo *N.* benignus aspires: ut in confessione flebili permanens misericordiam tuam celeriter consequatur, sacrisque altaribus restitutus, rursus divino famulatui mancipetur. Per Christum Dominum nostrum. Amen.

Absolutio.

Absolvimus te *N.* vice Beati Petri Apostolorum principis, cui Dominus potestatem ligandi atque solvendi dedit: et quantum ad te pertinet accusatio et ad nos remissio, sit tibi omnipotens Deus vita et salus, et omnium peccatorum tuorum pius indultor. Qui vivit et regnat cum Deo patre in Unitate Spiritus Sancti Deus.

De extrema Unctione.[6]

PRIUSQUAM *ungatur infirmus incipiat sacerdos, antiphonam :*

Salvator mundi.

Deinde dicatur psalmus.

In te Domine speravi, non confundar in æternum.

Finito psalmo cum Gloria Patri *&c. tota dicatur antiph :*

Salvator mundi salva nos, qui per crucem et sanguinem redemisti nos : auxiliare nobis te deprecamur Deus noster.

Tunc dicat sacerdos Dominus vobiscum, *et* Oremus.

Oratio.

Omnipotens sempiterne Deus, qui per beatum Jacobum Apostolum tuum locutus es, dicens : Infirmatur quis in vobis : inducat presbyteros Ecclesiæ et orent super eum, ungentes oleo sancto in nomine Domini : et

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[6] I extract the first rubric of the Order of Extreme Unction from the Bangor MS.

"Ordo ad unguendum infirmum. Imprimis pulsetur campana capituli et fratres qui possunt in ecclesia conveniant. Quibus congregatis et sacerdote cum ministris præparatis ut supra, (*Vide P.* 66) sacerdos accipiat oleum sanctum et deinde ordinate procedant cum ps. 'Miserere mei Deus,' sicut in communione infirmorum determinatum est."

After entering the house, three prayers are appointed, after which aspersion of holy water, the Antiphon, "asperges me," Ps. Miserere : Confiteor : and the seven Penitential Psalms, during the saying of which last, the Priest is directed to anoint the sick person ; "Ad oculos : ad aures : ad nares : ad os : ad manus : ad pedes : ad lumbos." After which follow the Litany and some prayers.

The rubric before the Unction, and succeeding a short benediction, is ; "Quo facto : faciat signum crucis de oleo sancto in corpore infirmi, in .vij. locis subscriptis, ad unamquamque crucem propriam orationem dicendo."

oratio fidei salvabit infirmùm, et alleviabit eum Dominus, et si in peccatis sit dimittentur ei, dignare per manus nostras hunc famulum tuum *N.* infirmum de oleo sanctificato ungere, et virtute benedictionis tuæ saluti pristinæ restituere: ut quod exterius per ministerium nostrum efficitur, hoc interius spiritualiter tua divina virtus ac invisibiliter tua malagmata operentur. Per Dominum.

Tunc sacerdos accedens ad infirmum incipiat psalmum sequentem, quem chorus vel clericus totum prosequatur: et sic fiat de cæteris psalmis sequentibus.

Ps. Usquequo, Domine, oblivisceris me in finem: usquequo avertis faciem tuam a me?

Gloria Patri et Filio.

Sicut erat in principio.

¶ *Dum dicitur prædictus psalmus a choro vel a clerico, accipiat interim sacerdos oleum infirmorum super pollicem dextrum: et sic cum illo pollice tangat infirmum cum oleo, signum sanctæ crucis faciens, super utrumque oculum incipiendo ad dextrum, et dicat sacerdos hoc modo.*[7]

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per visum.

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[7] "Et sic perungant singuli sacerdotes infirmum de oleo sanctificato, facientes crucem, in collum, et guttur, et pectus, et inter scapulas, et per quinque sensus corporeos, et in supercilia oculorum, et in nares intus et foris, et in labia exterius, id est, deforis. Ut maculæ quæ per quinque sensus mentis et corporis fragilitate carnis aliquando inhæserunt, hac medicina spiritali et Domini misericordia pellantur." *MS. Leofric.* The Salisbury Use only speaks of one priest anointing; but in the Dissertation before these offices, among the Canons there collected, the reader will find that, except in cases of extreme necessity, he was always to be attended by some other clergy.

In the Leofric Book, a long

Resp. Amen.

Sequatur psalmus.

Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

Gloria Patri.

¶ *Deinde super aures dicens.*

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per auditum.

Resp. Amen.

Sequatur Psalmus.

Judica me, Deus, et discerne.

Gloria Patri.

¶ *Deinde super labia dicens.*

Per istam unctionem et suam piissimam misericor-

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prayer precedes the actual anointing: and then the several parts of the body are anointed, each unction accompanied by a short benediction. First the Ears: I give the commencement of this order.

"*Primitus ad aurem ejus dextram, et in fronte, et ad aurem sinistram, dicentibus singulis sacerdotibus, ita:*

In nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ accipe sanitatem mentis et corporis.

Sequitur benedictio.

Benedicat te Deus Pater, sanet te Deus Filius, illuminet te Spiritus Sanctus: corpus tuum custodiat, animam tuam salvet, cor tuum irradiet, sensum tuum dirigat, et ad supernam vitam te perducat, qui vivit.

Ad oculos: alia.

Unguo oculos tuos de oleo sanctificato, ut quicquid illicito visu deliquisti, hujus unctione olei expietur. Per."

Then follows in order, the anointing of the shoulders, the nose, the lips, the breast and back, the hands, the head, and the feet. After which follow a number of prayers, to be said as occasion or time allowed.

The order of the anointing according to the York Manual was, "super utrumque oculum; aures; nares; manus; pedes; cor; super umbilicum;" and then followed the Blessing, as in the Sarum Use. No psalms were appointed to be said. The washing of the hands, it must be added, succeeded the giving of the Benediction; not as will be seen in the text, preceded it.

diam, indulgeat tibi Dominus quicquid peccasti per gustum et illicita verba.

Resp. Amen.

Sequatur psalmus.

Deus in nomine tuo salvum me fac.

Gloria Patri et Filio.

Sicut erat in principio.

¶ *Deinde super nares dicens.*

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per odoratum.

Resp. Amen.

Sequatur psalmus.

Deus in adjutorium meum intende.

Gloria Patri.

Manus sacerdotis infirmi debent inungi in partibus exterioribus: nam et episcopus linebat in partibus interioribus. Manus vero cujuscunque alterius infirmi debent inungi interius.

¶ *Deinde super manus ita dicens.*

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per tactum.

Resp. Amen.

Sequatur psalmus.

Inclina, Domine, aurem tuam et exaudi me.

Gloria Patri.

¶ *Deinde super pedes ita dicens.*

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per incessum pedum.

Resp. Amen.

Sequatur psalmus.

Domine Deus salutis meæ.

Gloria Patri.

ℭ *Deinde in dorso inter lumbos maris, vel super umbilicum mulieris ita dicens.*

Per istam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quicquid peccasti per illicitas cogitationes et per ardorem libidinis.

Resp. Amen.

Tunc erigens se sacerdos lavet manus suas cum sale et aqua, in vase quo stuppæ olei ponuntur: quæ igne crementur, et in cœmeterio fodiantur.[8] *Postea dicat sacerdos super infirmum benedictionem hoc modo.*

In nomine Patris, et Filii, et Spiritus Sancti: sit tibi hæc olei unctio ad purificationem mentis et corporis, et ad munimen et defensionem contra jacula immundorum spirituum.

Resp. Amen.

Sequatur psalmus. Domine clamavi ad te.

Gloria.

Deinde dicat sacerdos.

Dominus vobiscum.

Et Oremus. *Oratio.*

Domine Deus, Salvator noster, qui es vera salus et medicina, a quo omnis sanitas et omne medicamentum venit, quique nos Apostoli tui Jacobi documento instruxisti ut languentes olei liquore orantes tangeremus: respice propitius super hunc famulum tuum *N.* et quem languor cruciat ad exitum, et virium defectus protrahit ad occasum, medela gratiæ tuæ saluti resti-

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[8] The office in the Bangor MS. ends here: with the following rubric: (some prayers, as I have already said, and the Litany succeeding the Unction: *vide* Note 6.) "Postea stuppa projiciatur in ignem. Hiis peractis: eo ordine quo venerunt ad ecclesiam revertantur: excepto quod crux remaneat coram infirmo."

tuat castigatum. Extingue in eo, clementissime Deus omnium febrium æstus: dolorum stimulos: et cunctorum languorum cruciatus. Viscerum quoque et secretorum interna, medicina, atque medullarum discrimina sana. Compagum etiam et artuum dele cicatrices veteres, et acerbas compesce passiones: reformetur in eo carnis ac sanguinis quam creasti perfecta materies: sicque illum jugiter tua custodiat pietas, ut nec ad corruptionem aliquando sanitas, nec ad perditionem perducat infirmitas: sed fiat illi hæc sacra olei perunctio cita morbi præsentis et languoris expulsio, et peccatorum omnium exoptata remissio. Per te, Salvator mundi. Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per omnia sæcula sæculorum. Amen.

Facta unctione ut prædictum est: expediens erit ut sacerdos ante communionem inquirat ab infirmo an aliqua alia peccata sibi ad memoriam occurrant, de quibus non erat confessus: nam posset esse quod per preces et devotas orationes sacerdotis sive aliorum, Deus cor infirmi illustraret, et daret ei gratiam verius et plenius confitendi. Et postea interroget eum sacerdos si recognoscat corpus et sanguinem Domini nostri Jesu Christi, sic dicendo.[9]

Frater, credis quod sacramentum quod tractatur in altari sub forma panis, est verum corpus et sanguis Domini nostri Jesu Christi?

Respondeat infirmus. Credo.

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[9] I need scarcely say that no such interrogatory as this occurs in the Leofric MS. But immediately after the collects already spoken of, is the rubric, "*Hic communicetur infirmus, et ponat sacrificium in vino sine aqua, dicens:*

"Fiat commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi, nobis et omnibus accipientibus in remissionem omnium peccatorum et vitam æternam. Amen."

With which the Office in that Book concludes.

Deinde communicetur infirmus nisi prius communicatus fuerit:[10] *et nisi de vomitu vel alia irreverentia probabiliter timeatur: in quo casu dicat sacerdos infirmo.* Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti.[11]

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10 "Mox autem ut cum viderint ad exitum propinquare, communicandus est de sacrificio sancto: etiam si comedisset ipsa die." *Rubr. Leofric.* MS.

11 The rubric is the same in the York Manual and the Sarum Pontifical.

Compare the rubric in our present Office of the Communion of the Sick. "¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth."

This rubric is not seldom appealed to by people who hold heretical views of the Sacrament of the Eucharist, in proof that the Church of England teaches the same erroneous doctrine with themselves; and that if we believe, the actual eating of the Body of Christ, and the drinking of His Blood, is, although a decent ceremony, yet nothing more, and not necessary. But the same argument would prove that the Church of England in the fifteenth Century taught the same: which, I should suppose, hard-driven for support from anywhere as such gainsayers are, would be rather too absurd an attempt even for them. Before the Reformation, as well as afterwards, the English Rituals made provision for cases, where actual communion by oral consumption of the Body and the Blood happens, unfortunately, to be impossible. If, in her present Book, our Church has extended somewhat those limits, within which the Priest is to comfort the sick with the assurance of the text, it matters nothing: the principle is the same.

I would add, that in the eighth century, the English Church touched the question in a some-

Et nota quod sacerdos in infirmis communicandis stola induetur.[12]

Unde communicans sacerdos infirmum dicat.

Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam æternam. Amen.

Deinde dicat sacerdos sine Dominus vobiscum, *sed tantum cum* Oremus, *orationem sequentem: quæ non dicatur nisi tantum quando infirmus communicatur.*

Oratio.

Domine, sancte Pater, omnipotens æterne Deus, te fideliter deprecamur: ut accipienti huic fratri nostro *N.* sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi, tam corporis quam animæ sit salus. Amen.

Deinde sequatur psalmus.[13]

Lauda anima mea Dominum.

Gloria Patri et Filio.

Sicut erat in principio.

Quo finito dicat sacerdos.

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what less positive and, it may seem to some, quite as reverential a manner: yet, nevertheless with the same humble reliance upon the infinite mercies of the Almighty. "Si homini alicui eucharistia denegata sit, et ipse interea moriatur, de his rebus nihil aliud conjicere possumus, nisi quod ad judicium Dei pertineat; quoniam in Dei potestate erat, quod absque eucharistia obierit." *Pœnitentiale Ecgberti, Arch. Ebor.* Lib. 1. Cap. 13.

The York Manual adds: "Isti non debent sumere Corpus Christi. Versus.

Dum vomet infirmus, non debet sumere corpus:

Christi nisi credit: credendo fideliter egit:

Ebrius, insanus, erroneus, et male credens,

Et pueri, corpus Christi non suscipiant hi.

Non nisi mense semel, aliquis communicet æger."

[12] All the copies of the Manual (four) now before me, read as in the text. The York has: "Et nota quod sacerdos infirmus et communicandus inductur stola." So the Sarum Pontifical: "Et nota quod episcopus infirmus communicandus stola induitur."

[13] Omitted in the York Use.

Oremus. *Oratio.*

Deus, qui peccatores et scelerum onere vulneratos sacerdotibus tuis ostendere jussisti: Deus, qui discipulis tuis manus super infirmos, ut bene haberent, ponere præcepisti: Deus, qui per Apostolorum manus infirmos sacro oleo ungere et pro eis orare docuisti: Deus, qui per impositionem manuum sacerdotum cum sancti nominis tui invocatione peccata relaxare voluisti: exaudi orationes nostras, et da huic famulo tuo *N.* infirmitatis noxa oppresso, per hoc sacrosanctum mysterium quod nos indignos famulos tuos agere voluisti, remissionem omnium peccatorum: quatenus per hanc sacrati olei unctionem, corporis et sanguinis tui susceptionem, atque manus nostræ impositionem, cuncta ei facinora Spiritus gratia relaxentur, sanitas animæ et corporis restituatur, ut non ei plus noceat conscientiæ reatus ad pœnam, quam indulgentia tuæ pietatis ad emendationem prosit et veniam: te concedente, Salvator mundi. Qui vivis et regnas cum Deo Patre in Unitate ejusdem. *&c.*

Deinde benedicat sacerdos infirmum dicens sic.[14]

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[14] The York Manual directs: "Si episcopus adest absolvat infirmum, et dicat has orationes: sin autem sacerdos hæc compleat. Oratio." Then follow, but in a different order, the benedictions in the text: after which a long benediction, which is not in the Sarum Use: viz.

"Benedicat te Deus Pater, qui te creavit. Amen.

Benedicat te Dei Filius, qui pro te passus est. Amen.

Benedicat te Spiritus Sanctus, qui in te effusus est. Amen.

Benedicat te virgo et mater regis æterni. Amen.

Benedicant te angeli et archangeli, principatus et potestates. Amen.

Benedicant te novem ordines angelorum regni cœlestis. Amen.

Benedicant te viginti quatuor seniores: qui ante thronum Dei sunt. Amen.

Benedicant te virtutes et dominationes. Amen.

Benedicant te throni, cherubin et seraphin. Amen.

Benedicant te patriarchi, et

Benedicat ✠ te Pater, qui in principio cuncta creavit.

Resp. Amen.

Et sic respondeatur ad singulas benedictiones.

Sanet te Dei Filius.

Amen.

Illuminet te Spiritus Sanctus.

Amen.

Corpus tuum custodiat.

Amen.

Animam tuam salvet.

Amen.

Sensum tuum dirigat, et ad supernam patriam te perducat, qui in Trinitate perfecta vivit et regnat Deus. Per omnia sæcula sæculorum. Amen.

Alia benedictio.

Bene✠dicat te Deus cœli.

Amen.

Adjuvet te Christus Filius Dei.

Amen.

Corpus tuum in suo sancto servitio custodiri et conservari faciat.

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prophetæ, et Apostoli Domini. Amen.

Benedicant te martyres et confessores. Amen.

Benedicant te monachi et virgines Dei. Amen.

Benedicant te cœlum, et terra, mare et omnia quæ in eis sunt. Amen.

Benedicant te sol et luna: et omnis benedictio quæ est in scripturis scripta super te veniat. Amen.

Quod ipse præstare dignetur, Qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula sæculorum."

The reader will have observed, doubtless, already some remarkable variations which occur in the Use of the Church of York. I think the above to be one, scarcely the least remarkable and curious, and in the omission of which, or rather perhaps in its non-adoption, the Use of Salisbury is to be much commended.

Amen.

Mentem tuam illuminet.

Amen.

Sensum tuum custodiat.

Amen.

Gratiam suam ad profectum animæ tuæ in te augeat.

Amen.

Ab omni malo te liberet.

Amen.

Omnia peccata tua deleat.

Amen.

Dextera sua te defendat.

Amen.

Qui sanctos suos semper adjuvat, ipse te adjuvare et conservare dignetur. Qui vivit et regnat Deus per omnia sæcula sæculorum. Amen.

Alia benedictio.

Bene✠dicat te Deus Pater, qui in principio cuncta creavit.

Amen.

Bene✠dicat te Dei Filius, qui de supernis sedibus pro nobis salvandis descendit, et crucem subire non recusavit.

Amen.

Bene✠dicat te Spiritus Sanctus, qui in similitudine columbæ in flumine Jordanis in Christo requievit.

Amen.

Ipseque te in Trinitate sanctificet, quem omnes gentes venturum expectant ad judicium. Qui cum Deo Patre et eodem Spiritu Sancto. Amen.

[15] *Finito hoc officio convenienter dici poterunt ab infirmo languente in extremis si placeat, orationes subscriptæ*

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[15] Omitted in the York Manual: and in the Sarum Pontifical.

vel earum aliquæ, videlicet, psalmus Miserere *i. Item ps.* Deus in nomine tuo. *Item vers.* Suscipe me secundum eloquium tuum et vivam: et non confundas me ab expectatione mea. Et quæ est expectatio mea? nonne Dominus? *Vel sic,* Domine, Jesu Christe, suscipe spiritum meum. *Item.* Deus, propitius esto mihi peccatori. *Item vers.* In manus tuas, Domine, commendo spiritum meum: redemisti me, Domine, Deus veritatis. *Item vers.* Delicta juventutis meæ: et ignorantias meas ne memineris. *Item vers.* At occultis meis munda me, Domine, *&c. Item vers.* Ne projicias me, Domine, in tempore senectutis: cum defecerit virtus mea ne derelinquas me.

¶ *Sciendum est*[16] *autem quod non licet alicui ministrare sacramentum unctionis extremæ nisi tantum sacerdoti: unde si aliquis non sacerdos attentaret hoc facere, nihil faceret consecratio.*[17]

¶ *Loca vero ungenda sunt supradicta, et non alia, nisi in mutilatis: in quibus debent inungi loca magis propinqua. Et notandum est quod si sacerdos jam aliquibus partibus inunctis aliis restantibus ad ungendum defecerit, partes inunctæ non sunt iterato ungendæ: sed quæ restant unctiones ungendæ, per sacerdotem alium compleantur.*

¶ *Potest enim sacerdos uno clerico præsente infirmum inungere, et etiam sine clerico in necessitatis articulo.*

¶ *Moneant frequenter sacerdotes parochianos suos, quod omnes .xiiij. annorum et amplius se exhibeant ad sacramentum unctionis extremæ suscipiendum: quando mortis metus imminet.*

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[16] These rubrics are in the York Manual: the Sarum Pontifical has only the first of them.

[17] "Consecrato." *Pontif. Sar.* et *Manual Ebor.* "Collatio." *Editt.* Douay. 1604. 1610.

¶ *Doceant etiam eos quod hoc sacramentum licite potest iterari sine aliqua sui injuria: unde quotiens homo convaluerit et nova infirmitas iterato supervenerit, ex qua fuerit metus mortis, potest idem homo in unaquaque hujusmodi infirmitate inungi.*

¶ *In eadem quoque infirmitate hoc sacramentum iterari potest: nam in ægritudine diuturna debet fieri quando videtur deducere ad mortem. Et si illum articulum evadat, et eadem infirmitate durante etiam postea ad statum similem reducatur, iterum potest inungi, quia alius est infirmitatis status licet sit eadem infirmitas: et si quis post hoc sacramentum convaluerit, nihilominus ad opus conjugale et ad omne opus honestum licite poterit reverti.*

¶ *Hoc sacramentum non est conferendum euntibus ad bellum, vel ad duellum, peregrinis, aut navigantibus, vel his qui statim occidendi sunt.*[18]

¶ *Similiter pueri, phrenetici, furiosi, vel aliqui alii hujusmodi alienationem mentis patientes, eo quod debitam discretionem devotionis et veræ pœnitentiæ non habeant, ad hoc sacramentum non admittantur: nisi forte ipsi phrenetici, furiosi vel amentes in sana mente constituti, hoc sacramentum petierint, vel alias ante hujusmodi passionem seu mentis alienationem de sua salute fuerint soliciti, tunc nihilominus consulitur hoc sacramentum eis fiducialiter miñistrari. In const: Lambeth. p. c. ult.*

¶ *Nota quod tempore interdicti non debet conferri sacramentum unctionis extremæ nec alia sacramenta: exceptis baptismo, confirmatione, pœnitentia, et viatico existentibus in articulo mortis tantum conferendo.*

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18 "Quia talis mors non imminet ex defectu naturæ." *Man. Ebor.*

Commendatio animæ in articulo mortis.

¶ C*UM vero anima in exitu seu dissolutione corporis visa fuerit laborare :*[19] *percutiatur tabula minute et acriter, et tunc omnes clerici cum summa velocitate accurrant, et dicant,*

Credo in unum.

Deinde dicant .vij. psalmos pœnitentiales cum Gloria Patri, *ut supra.*

Quibus dictis, subjungatur hoc capitulum.

Parce, Domine, parce famulo tuo, quem redimere dignatus es pretioso sanguine tuo: ne in æternum irascaris ei.

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[19] An Office similar to this is in the Bangor Pontifical. " Ordo Commendationis :" which is not to be confounded with the Commendation of the Soul after death. It consists of a short Litany, the prayers " Deus misericors, Deus clemens :" " Suscipe Domine servum tuum :" and two others especially of commendation. At the end are appointed a short prayer and some Verses and Responses, with the Psalm " Beati immaculati," if the dying man continues to live. " Si anxiatur adhuc anima." After this, the rubric : " Tunc fratres quibus præceptum fuerit lavent corpus ejus : et postea reinduant eum tunicam, cingulum, et braccas : et ponant eum in feretro, et ex præcepto majoris convocatis omnibus fratribus, stent ordinate in circuitu feretri juxta dispositionem majoris." Then follows the *Commendatio animæ.*

The Leofric MS. directs the Histories of our Blessed Lord's Passion, from the Gospels, to be read, either by Priests or Deacons, whilst the sick man lingers. *fol.* 246. and orders the corpse to be first washed ; then carried to the Church, with Antiphons and Responses ; and there to remain until mass shall have been celebrated. *fol.* 248.

Hoc capitulum dicatur tribus vicibus tam a sacerdote quam a toto conventu: ita tamen quod sacerdos prius dicat, et conventus repetat. Deinde dicatur sequens litania sine nota hoc modo.

Pater, de cœlis, Deus: miserere animæ famuli tui.

Fili, redemptor mundi, Deus: miserere animæ famuli tui.

Spiritus sancte, Deus: miserere animæ famuli tui.

Sancta Trinitas, unus Deus: miserere.

Sancte sanctorum Deus: miserere.

Qui es trinus et unus Deus: miserere.

Sancta Maria: intercede pro anima ejus.

Sancta Dei genitrix: intercede.

Sancta virgo virginum: intercede.

Sancte Michael: intercede.

Sancte Gabriel: intercede.

Sancte Raphael: intercede.

Omnes sancti Angeli et Archangeli: intercedite pro anima ejus.

Omnes sancti beatorum spirituum ordines: intercedite pro anima ejus.

Sancte Johannes Baptista: intercede.

Omnes sancti patriarchæ et prophetæ: intercedite pro anima ejus.

Sancte Petre: intercede.

Sancte Paule: intercede.

Sancte Andrea: intercede.

Sancte Mathæe: intercede.

Sancte Thoma: intercede.

Sancte Jacobe: intercede.

Sancte Johannes: intercede.

Sancte Philippe: intercede.

Sancte Jacobe: intercede.

Sancte Bartholomee: intercede.

Sancte Simon: intercede.
Sancte Juda: intercede.
Sancte Mathia: intercede.
Sancte Marce: intercede.
Sancte Luca: intercede.
Sancte Barnaba: intercede.

Omnes sancti Apostoli et evangelistæ: intercedite pro anima ejus.

Omnes sancti discipuli Domini, et innocentes: intercedite.

Sancte Stephane: intercede.
Sancte Line: intercede.
Sancte Clete: intercede.
Sancte Clemens: intercede.
Sancte Corneli: intercede.
Sancte Laurenti: intercede.
Sancte Sixte: intercede.
Sancte Vincenti: intercede.
Sancte Georgi: intercede.
Sancte Fabiane: intercede.
Sancte Sebastiane: intercede.
Sancte Albane: intercede.
Sancte Edmunde: intercede.
Sancte Blasi: intercede.
Sancte Dionisi cum sociis tuis: intercedite.
Sancte Eustachi cum sociis tuis: intercedite.
Sancte Gervasi: intercede.
Sancte Prothasi: intercede.
Sancte Cosma: intercede.
Sancte Damiane: intercede.

Sancti Johannes et Paule: intercedite pro anima ejus.

Omnes sancti martyres: intercedite.
Sancte Benedicte: intercede.

Sancte Silvester: intercede.
Sancte Nicolae: intercede.
Sancte Martine: intercede.
Sancte Hilari: intercede.
Sancte Ambrosi: intercede.
Sancte Hieronyme: intercede.
Sancte Augustine: intercede.
Sancte Birine: intercede.
Sancte Swithune: intercede.
Sancte Athewolde: intercede.
Sancte Dunstane: intercede.
Sancte Cuthberte: intercede.
Sancte Leonarde: intercede.
Sancte Egidi: intercede.
Omnes sancti confessores: intercedite.
Omnes sancti monachi, et eremitæ: intercedite.
Sancta Maria Magdalena: intercede pro anima ejus.
Sancta Maria Ægyptiaca: intercede pro anima ejus.
Sancta Felicitas: intercede.
Sancta Perpetua: intercede.
Sancta Cecilia: intercede.
Sancta Lucia: intercede.
Sancta Agatha: intercede.
Sancta Agnes: intercede.
Sancta Fides: intercede.
Sancta Katherina: intercede.
Sancta Scolastica: intercede.
Sancta Juliana: intercede.
Sancta Margareta: intercede.
Sancta Anastasia: intercede.
Sancta Petronella: intercede.
Sancta Editha: intercede.

Sancta Brigida: intercede.

Omnes sanctæ Virgines: intercedite pro anima ejus.

Omnes Sancti: intercedite pro anima ejus.

Propitius esto, parce et dimitte ei omnia peccata sua, Domine.

Ab omni malo: libera et defende animam ejus, Domine.

Ab hoste iniquo: libera et defende animam ejus, Domine.

Ab insidiis et laqueis diaboli: libera et defende animam ejus, Domine.

Ab incursu malignorum spirituum: libera et defende animam ejus, Domine.

A timore inimicorum: libera et defende animam ejus, Domine.

Ab ira tua: libera et defende animam ejus, Domine.

A damnatione perpetua: libera et defende animam ejus, Domine.

A pœnis inferni: libera et defende animam ejus, Domine.

A periculo mortis: libera et defende animam ejus, Domine.

A pondere peccatorum: libera et defende animam ejus, Domine.

Per immensam pietatem tuam: libera et defende animam ejus, Domine.

Per mysterium sanctæ incarnationis tuæ: libera et defende animam ejus, Domine.

Per sanctam circumcisionem tuam: libera et defende animam ejus, Domine.

Per sanctam apparitionem tuam: libera et defende animam ejus, Domine.

Per baptismum tuum: libera et defende animam ejus, Domine.

Per jejunium tuum: libera et defende animam ejus, Domine.

Per passionem et crucem tuam: libera et defende animam ejus, Domine.

Per piissimam mortem tuam: libera et defende animam ejus, Domine.

Per gloriosam resurrectionem tuam: libera et defende animam ejus, Domine.

Per admirabilem ascensionem tuam: libera et defende animam ejus, Domine.

Per adventum Sancti Spiritus Paracleti: libera et defende animam ejus, Domine.

Per intercessionem omnium Sanctorum tuorum: libera et defende animam ejus, Domine.

In die judicii: libera et defende animam ejus, Domine.

Peccatores, te rogamus audi nos.

Ut animam famuli tui de principibus tenebrarum, et de locis pœnarum liberare digneris.

Te rogamus audi nos.

Ut eam ab inferorum cruciatibus liberare digneris.

Te rogamus audi nos.

Ut cuncta ejus peccata oblivioni perpetuæ tradere digneris.

Te rogamus audi nos.

Ut ei omnes lubricæ temeritatis offensas dimittere digneris.

Te rogamus audi nos.

Ut delicta juventutis ejus et ignorantias non reminiscaris.

Te rogamus audi nos.

Ut quicquid vitiorum fallente diabolo, et propria

iniquitate atque fragilitate contraxit, clementer indulgere digneris.

Te rogamus audi nos.

Ut eum in pacis ac lucis regione constituere digneris.

Te rogamus audi nos.

Ut ei gaudium et exultationem in regno tuo, cum sanctis et electis tuis donare digneris.

Te rogamus audi nos.

Ut nos exaudire digneris.

Te rogamus audi nos.

Fili Dei:

Te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi:

Miserere animæ ejus.

Christe Jesu:

Miserere animæ ejus.

Agnus Dei, qui tollis peccata mundi:

Dona ei pacem, æternamque felicitatem, et gloriam sempiternam. Amen.

Proficiscere anima Christiana de hoc mundo: in nomine Dei Patris omnipotentis, qui te creavit. Amen.

In nomine Jesu Christi Filii ejus, qui pro te passus est. Amen.

In nomine Spiritus Sancti, qui in te infusus est. Amen.

In nomine Angelorum et Archangelorum. Amen.

In nomine Thronorum et Dominationum. Amen.

In nomine Principatuum et Potestatum et omnium cœlestium Virtutum. Amen.

In nomine Cherubin et Seraphin. Amen.

In nomine Patriarcharum et Prophetarum. Amen.

In nomine Apostolorum et Martyrum. Amen.

In nomine Confessorum et Episcoporum. Amen.

In nomine Sacerdotum et Levitarum, et omnium ecclesiæ catholicæ graduum. Amen.

In nomine Monachorum et Anachoretarum. Amen.

In nomine Virginum et fidelium Viduarum, hodie in pace locus tuus fiat: et habitatio tua in cœlesti Hierusalem. Amen.

Oremus. *Oratio.*

Suscipe itaque, Domine, servum tuum in bonum et lucidum habitaculum tuum. Amen.

Libera, Domine, animam servi tui ex omnibus periculis infernorum et de locis pœnarum et de omnibus doloribus tribulationum. Amen.

Libera, Domine, animam servi tui, sicut liberasti Enoch et Heliam de morte communi. Amen.

Libera, Domine, animam servi tui, sicut liberasti Loth de Sodomis et de flamma ignis. Amen.

Libera, Domine, animam servi tui, sicut liberasti Isaac de manu patris sui Abrahæ. Amen.

Libera, Domine, animam servi tui, sicut liberasti Moysen de manu Pharaonis. Amen.

Libera, Domine, animam servi tui, sicut liberasti Job de passionibus suis. Amen.

Libera, Domine, animam servi tui, sicut liberasti David de manu Goliæ et de manu Saul regis. Amen.

Libera, Domine, animam servi tui, sicut liberasti Danielem de lacu leonum. Amen.

Libera, Domine, animam servi tui, sicut liberasti tres pueros de camino ignis ardentis. Amen.

Libera, Domine, animam servi tui, sicut liberasti Susannam de falso crimine. Amen.

Libera, Domine, animam servi tui, sicut liberasti Petrum et Paulum de vinculis. Amen.

Sicut liberasti sanctos servos tuos de tormentis: sic liberare digneris animam servi tui de gehennæ incendiis, et ab omnibus angustiis. Amen.

Commendatio Animarum.

S*EQUATUR commendatio animarum, et dicatur in camera vel in aula sine nota juxta corpus, et omnia subsequenter similiter usque ad processionem ad hominem mortuum suscipiendum.*

Post commendationem sequatur.

Resp. Subvenite Sancti Dei, occurrite Angeli Domini, suscipientes animam ejus. Offerentes eam in conspectu Altissimi.

Versus. Suscipiat te Christus qui vocavit te, et in sinum Abrahæ angeli deducant te.

Offerentes.

Sequatur oratio sine Dominus vobiscum *et sine* Oremus.

Oratio.

Tibi, Domine, commendamus animam famuli tui .*N.* ut defunctus sæculo tibi vivat, et quæ per fragilitatem mundanæ conversationis peccata admisit, tu venia misericordissimæ pietatis absterge. Per Christum Dominum nostrum. Amen.

Oremus. *Oratio.*

Misericordiam tuam, Domine, sancte Pater, omnipotens æterne Deus, pietatis affectu rogare pro aliis cogimur, qui pro nostris supplicare peccatis nequaquam sufficimus: tamen de tua confisi gratuita pietate et inolita benignitate clementiam tuam deposcimus, ut animam famuli tui *N.* ad te revertentem cum pietate suscipias. Adsit ei angelus testamenti tui Michael, et per manus sanctorum angelorum tuorum in sinu Abrahæ patriarchæ tui eam collocare digneris: qua-

tenus liberata de principibus tenebrarum et de locis pœnarum, nullis jam primævæ nativitatis vel ignorantiæ aut propriæ iniquitatis seu fragilitatis confundatur erroribus, sed potius agnoscatur a tuis, et sanctæ beatitudinis requie perfruatur, atque cum magni judicii dies advenerit, inter sanctos et electos tuos aggregata, gloria manifestæ contemplationis tuæ perpetuo satietur. Per Christum.

Ant. Suscipiat te Christus qui vocavit te, et in sinum Abrahæ angeli deducant te.

Ps. In exitu.

Totus psalmus dicitur sine Gloria patri. *Ut inferius patebit, scilicet in officio sepulturæ.*

Quo finito dicat sacerdos.

Dominus vobiscum. Oremus.

Oratio. Omnipotens sempiterne Deus, qui humano corpori animam ad similitudinem tuam inspirare dignatus es, dum te jubente pulvis in pulverem revertitur, tu imaginem tuam cum sanctis et electis tuis, æternis sedibus præcipias sociari, eamque ad te revertentem de Ægypti partibus blande leniterque suscipias, et angelos tuos sanctos ei obviam mittas, viamque illi justitiæ demonstra, et portas gloriæ illi aperi. Repelle, quæsumus, ab eo omnes principes tenebrarum et agnosce depositum fidele quod tuum est. Suscipe, Domine, creaturam tuam non ex diis alienis creatam, sed a te solo Deo vivo et vero, quia non est alius deus præter te Domine, et non est secundum opera tua. Lætifica, clementissime Pater, animam servi tui *.N.* et clarifica eam multitudine misericordiæ tuæ. Ne memineris quæsumus iniquitatum ejus antiquarum, et ebrietatum quas suscitavit furor mali desiderii: licet enim peccaverit, tamen te non negavit, sed signo fidei insignitus te qui omnia et eum inter omnia fecisti, fideliter ado-

ravit. Qui vivis et regnas Deus. Per omnia sæcula sæculorum. Amen.

Ant. Chorus angelorum.

Psalmus. Dilexi quoniam exaudiet Dominus : vocem orationis meæ.

Psalmus. Credidi propter quod locutus sum.

Psalmus. Laudate Dominum omnes gentes.

Ps. Confitemini Domino quoniam bonus, quoniam in sæculum misericordia eius.

Ps. Beati immaculati. *usque ad* Ad Dominum cum tribularer *sine* Gloria Patri.

Finitis psalmis incipiatur Ant.

Chorus angelorum te suscipiat, et in sinu Abrahæ collocet, ut cum Lazaro quondam paupere æternam habeas requiem.

Qua finita dicat sacerdos.

Oremus. Diri vulneris novitate percussi et quodammodo cordibus sauciati, misericordiam tuam, mundi Redemptor, flebilibus vocibus imploramus, ut cari nostri .*N.* animam ad tuam clementiam (qui fons es pietatis) revertentem blande leniterque suscipias : et si quas illa ex carnali commercio contraxit maculas, tu Deus solita bonitate clementer deleas, pie indulgeas, oblivioni in perpetuum tradas, atque hanc laudem tibi cum cæteris reddituram, et ad corpus proprium quandoque reversuram, sanctorum tuorum cœtibus aggregari præcipias. Qui cum Deo Patre et Spiritu Sancto vivis.

Hic roget sacerdos orare pro eo, ita dicens.

Pro anima *N.* et pro animabus omnium fidelium defunctorum.

Pater noster. Et ne nos. Sed libera. Requiem æternam dona ei, Domine. Et lux perpetua luceat ei. A porta inferi. Exue Domine. Non intres in

judicium cum servo tuo, Domine. Quia non justificabitur in conspectu tuo omnis vivens.

Dominus vobiscum. Et cum spiritu tuo.

Oremus.

Oratio. Partem beatæ resurrectionis obtineat, vitamque æternam mereatur habere in cœlis. Per te Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas Deus. Per omnia sæcula sæculorum. Amen.

Oremus. Deus cui soli competit medicinam præstare post mortem, tribue quæsumus, ut anima famuli tui *N.* terrenis exuta contagiis, in tuæ redemptionis parte numeretur.

Oratio.

Absolve quæsumus, Domine, animam famuli tui N. et animas omnium fidelium defunctorum ab omni vinculo delictorum, ut in resurrectionis gloria, inter sanctos et electos tuos resuscitati respirent. Per Christum.

¶ *Deinde si corpus regis inuncti fuerit, qui migravit ex hoc sæculo, primo a suis cubiculariis corpus ejusdem aqua calida sive tepida lavetur. Deinde balsamo cum aromatibus ungatur per totum, et postea in panno lineo cerato involvatur, ita tamen quod facies et barba illius tantum pateant: et circa manus et digitos ipsius, dictus pannus ceratus ita sit dispositus ut quilibet digitus cum pollice utriusque manus singulatim insuatur per se, ac si manus ejus chirothecis lineis essent copertæ. Deinde corpus induatur tunica usque ad talos longa, et desuper pallio regali adornetur. Barba vero ipsius decenter componatur super pectus illius, et postmodum caput cum facie ipsius sudario serico cooperiatur: ac deinde corona regia aut diadema capiti ejusdem apponatur. Postea induantur manus ejus chirothecis cum aurofragiis ornatis et in medio digito dextræ manus imponatur annulus*

aureus aut deauratus, et in dextra manu sua pila rotunda, deaurata, in qua virga deaurata sit fixa, a manu ipsius usque ad pectus protensa, in cujus virgæ summitate sit signum dominicæ crucis, quod super pectus ejusdem principis honeste debet collocari. In sinistra vero manu sceptrum deauratum habeat usque ad aurem sinistram decenter protensum: ac postremo tibiæ et pedes ipsius caligis sericis et sandaliis induantur.

¶ *Deinde dictus princeps ita adornatus cum regni sui pontificibus et magnatibus, cum omni reverentia et exequiis regalibus honestissime tradatur sepulturæ.*

¶ *Si vero corpus alterius fuerit, tunc tantum lavetur corpus, aqua tepida vel calida si placeat, et postea linteamine mundo honeste involvatur, et in feretro locetur: clericis interim dicentibus vesperas de die et S. Mariæ et postea vigilias mortuorum.*

Quibus dictis, dicantur sine nota Psalmi sequentes.

Verba mea. Domine ne. Dilexi. Credidi. De profundis clamavi. *ps.* Voce mea.

Quibus finitis dicatur Ant.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. Et ne nos. Sed libera. Requiem æternam dona eis, Domine. Et lux perpetua luceat eis. A porta inferi. Erue Domine animas eorum. Non intres in judicium. Quia non justificabitur.

Dominus vobiscum. Et cum spiritu tuo.

Oremus.

Suscipe, Domine, animam famuli tui *N.* ad te revertentem, veste quoque cœlesti indue eam et lava eam sancto fonte vitæ eternæ: ut inter gaudentes gaudeat, et inter sapientes sapiat, et inter martyres coronata incedat, et inter patriarchas et prophetas proficiat, et

inter apostolos Christum sequi studeat, et inter angelos et archangelos claritatem Dei videat, et inter paradisi rutilos lapides gaudium Dei possideat, notitiamque mysteriorum Dei agnoscat, et inter cherubin et seraphin claritatem Dei videat, et inter vigintiquatuor seniores cantica canticorum audiat, et inter lavantes stolas suas in fonte luminis vestem lavet, et inter pulsantes, portas cœlestis Hierusalem apertas reperiat, et inter videntes Deum facie ad faciem videat, et inter cantantes canticum novum cantet, et inter audientes cœlestem sonum audiat. Per.

Alia Oratio.

Suscipe, Domine, animam famuli tui *N.* quam de ergastulo hujus sæculi vocare dignatus es: et libera eam de principibus tenebrarum et de locis pœnarum, ut absoluta omni vinculo peccatorum quietis ac lucis eternæ beatitudine perfruatur, et inter sanctos et electos tuos in resurrectionis gloria resuscitari mereatur. Qui cum Deo Patre. *&c.*

Anima ejus et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace. Amen.

¶ *Deinde deportetur corpus ad ecclesiam, ibidem vel in cœmeterio humandum. Quando deportari debet corpus defuncti ad ecclesiam, in primis sumat sacerdos spiculam, et aspergat aquam benedictam super corpus exanime, interim dicendo psalmum.* De profundis.

Quo dicto sequatur.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. Et ne nos. Requiem æternam. A porta inferi. Credo videre.

Dominus vobiscum. Oremus.

Oratio. Inclina Domine.

Et oratio. Fidelium Deus omnium conditor.

Et finiantur sub una conclusione sic. Qui cum Deo Patre et Spiritu Sancto. *etc.*

Requiescant in pace. Amen.

¶ *Si vero fuerit corpus mortuum cum processione sepeliendum, tunc eodem modo ordinetur processio, sicut in simplicibus dominicis, præter quod in hac processione sacerdos et ministri ejus in albis cum amictibus induti incedant: chorus autem in cappis nigris quotidianis. Et cum ad locum destinatum pervenerit processio, cadaver ipsum sacerdos aqua benedicta aspergat, et postea thurificet: interim dicendo psalmum:* De profundis clamavi. *ut supra dictum est.*

¶ *Deinde in redeundo, dum deportatur corpus ad ecclesiam, cantetur sequens antiphona cantore incipiente.*

Antiphona. Subvenite sancti Dei, occurrite angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi.

Vers. Suscipiat te Christus, qui vocavit te: et in sinum Abrahæ angeli deducant te.

Repetatur antiphona. Subvenite.

Deinde dicatur psalmus. De profundis: *et post unumquemque versum repetatur antiphona: et postea si necesse fuerit, dicatur eodem ordine ps.* In exitu.

Deinde in introitu cœmeterii vel citius inchoetur, Resp. Libera me Domine: *et dicatur cum hoc v. tantum.* Dies illa.

Nunquam autem portetur corpus alicujus defuncti circa cœmeterium: sed directe in ecclesiam: et si corpus canonici vel alterius magnatis fuerit, in chorum deferatur, sin autem, extra chorum in ecclesia post orationem relinquatur.

¶ *In introitu ecclesiæ dicitur hæc antiphona, cantore incipiente.*

Antiphona. In paradisum deducant te angeli in suum

conventum, suscipiant te martyres et perducant te in civitatem sanctam Hierusalem.

Vers. Requiem æternam dona eis Domine, et lux perpetua luceat eis. *Repetatur antiphona.* In paradisum : *qua finita sequatur.*

Kyrie eleyson. Christe eleison. Kyrie eleyson.

¶ *Deinde aspergat sacerdos aqua benedicta corpus defuncti et thurificet: rogans astantes orare pro anima defuncti, ita dicens.*

Pro anima .*N.* et pro animabus omnium fidelium defunctorum.

Pater noster. Et ne nos. Sed libera. A porta inferi. Erue Domine animas eorum. Non intres in judicium. Quia non justificabitur.

Dominus vobiscum. Oremus.

Oratio. Suscipe, Domine, servum tuum in bonum habitaculum, et da ei requiem in regno cœlestis Hierusalem: ut in sinu Abrahæ patriarchæ tui collocatus, resurrectionis diem præstoletur, et inter resurgentes ad gloriam resurgat, et cum benedictis ad dexteram Dei venientibus veniat, et cum possidentibus vitam æternam possideat. Per Christum.

Anima ejus et animæ omnium fidelium defunctorum, per Dei misericordiam in pace requiescant. Amen.

Deinde dicantur solemniter vigiliæ mortuorum et postea completorium de die more solito.

Ubi vero in die sepulturæ deportetur corpus ad ecclesiam, tunc immediate post prædictam orationem, Suscipe Domine, *dicatur commendatio animarum solenniter, et finito psalmo* Domine probasti*: statim incipiatur missa pro defunctis.*

Deinde exeat sacerdos cum stola, et aqua benedicta, ad locum ubi sepeliendus est mortuus: et signo crucis signet locum, et postea aspergat aqua benedicta.

Deinde accipiat sacerdos fossorium, vel aliud instrumentum, et aperiat terram in modum crucis, ad longitudinem et latitudinem corporis defuncti dicens.

Aperite mihi portas justitiæ, et ingressus in eas confitebor Domino: hæc porta Domini, justi intrabunt in eam.[20]

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[20] With the exception of the substitution of *episcopus* for *sacerdos*, the foregoing Office is the same, with a few unimportant verbal differences, in the Sarum Pontifical.

Inhumatio Defuncti.

Inhumatio Defuncti.[1]

¶ POST missam[2] *accedat sacerdos ad caput defuncti, alba indutus, absque cappa serica : et duo clerici de secunda forma ad caput defuncti stantes, incipiunt tribus vicibus antiphonam sequentem, quam chorus singulis vicibus totam prosequatur usque in finem.*

Ant. Circumdederunt me gemitus mortis, dolores inferni circumdederunt me.

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1 "Secundum antiquam Angliæ consuetudinem, ut ex rubricis liquido apparet, nullius defuncti corpus sepeliendum est, nisi pro anima ejus prius oblato Missæ Sacrificio. Si igitur corpus defuncti post vesperas deferatur ad Ecclesiam, ibi insepultum relinquendum est, usque in diem sequentem, et tunc Missa prius pro anima celebrata, sepeliendum. Si vero aliquando contigerit corpus defuncti matutino tempore, ante Missam deferri ad Ecclesiam, observanda est rubrica de qua modo agitur." *Annot. Edit. Douay.* 1610.

"Si vero cum processione homo mortuus sit suscipiendus, sacerdos et minister in albis incedant; chorus autem in Cappis nigris : et cum ad locum destinatum pervenerit processio, cadaver ipsum sacerdos aqua benedicta aspergat, deinde thurificet. Postea vero in ecclesiam redeant; et si Canonicus fuerit cujus corpus defertur, in Chorum deferatur. Sin autem extra Chorum in Ecclesia dicta oratione relinquatur." *Consuetudinarium Eccles. Sarum.* In MS. Registr. S. Osmundi. fol. 14. *b.*

2 This Office is in the Bangor Pontifical, but unhappily the rubric is not only rubbed and defaced, but the Initial letter has been cut out, and with it other portions of the text. But, if I am not mistaken, the following is the correct reading.

"*Ordo ad sepeliendum corpus. Finita missa, sacerdos sine casula cum ministris : subdiaconus cum cruce, et omnes . . gradu suo veniant ordinate cum luminaribus, et stent in circuitu feretri in modum rotæ. Et sacerdos a capite incipiat absolute.* Non intres *etc.*"

Deinde post tertiam repetitionem sequatur:

Kyrie eleison. Christe eleison. Kyrie eleison.

Non dicatur Pater noster, *nec* Dominus vobiscum, *neque* Oremus: *sed tantum oratio, sacerdote dicente modesta voce, videlicet sine nota:*

Non intres in judicium cum servo tuo, *vel* servula tua, Domine, quoniam nullus apud te justificabitur homo, nisi per te omnium peccatorum tribuatur remissio: non ergo eum *vel* eam tua quæsumus judicialis sententia premat, quem *vel* quam tibi vera supplicatio fidei christianæ commendat: sed gratia tua illi succurrente mereatur evadere judicium ultionis, qui *vel* quæ dum viveret insignitus *vel* insignita est signaculo sanctæ Trinitatis. In qua vivis et regnas. *etc.*

Eodem modo dicuntur omnes orationes sequentes.

Deinde incipiat cantor. Resp.

Qui Lazarum resuscitasti a monumento fœtidum: Tu eis Domine dona requiem et locum indulgentiæ.

Vers. Qui venturus es judicare vivos, et mortuos, et sæculum per ignem.

Tu eis.

¶ *Et percantetur a choro cum suo versu, et interim sacerdos cum thuribulo circumeundo corpus, illud incenset. Similiter fiat in Responsoriis sequentibus.*

Deinde dicitur. Kyrie eleyson. Christe eleyson. Kyrie eleyson.

Sine Pater noster, *et sine* Dominus vobiscum. *Sed tantum cum.* Oremus.

Oratio.[3] Deus cui omnia vivunt, cui non pereunt moriendo corpora nostra, sed mutantur in melius, te

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[3] A prayer similar to this in the beginning, but considerably shorter, is in the Bangor Pontifical: then a response, with directions for incensing as in the Text: then the prayer "Fac quæsumus." Response, "Libera" and verses: and the "Kyrie Eleison."

supplices deprecamur, ut quicquid famulus *vel* famula tuus *vel* tua vitiorum tuæ voluntati contrarium, fallente diabolo, et propria iniquitate atque fragilitate contraxit, tu pius et misericors abluas indulgendo, ejusque animam suscipi jubeas, per manus sanctorum angelorum tuorum deducendam in sinum patriarcharum tuorum, Abrahæ scilicet amici tui, et Isaac electi tui, atque Iacob dilecti tui, quo aufugit dolor et tristitia, atque suspirium, fidelium quoque animæ felici jocunditate lætantur, et in novissimo magni judicii die inter sanctos et electos tuos eam facias perpetuæ gloriæ tuæ percipere portionem, quam oculus non vidit, nec auris audivit, et in cor hominis non ascendit quam præparasti diligentibus te. Per Christum.

Resp.

Heu mihi, Domine, quia peccavi in vita mea: quid faciam miser? ubi fugiam, nisi ad te Deus meus? miserere mei. Dum veneris in novissimo die.

Vers. Anima mea turbata est valde, sed tu, Domine, succurre ei. Dum veneris.

¶ *Et percantetur a choro cum suo versu, et interim incensetur corpus ut supra.*

Deinde sequatur:

Kyrie eleison. Christe eleyson. Kyrie eleison.

Sine Pater noster, *et sine* Dominus vobiscum: *sed tantum cum.* Oremus.

Fac quæsumus, Domine, hanc cum servulo tuo defuncto *vel* servula tua defuncta misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui *vel* quæ tuam in votis tenuit voluntatem: et quia hic illum *vel* illam vera fides junxit fidelium turmis, illic eum *vel* eam tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

Deinde incipiat cantor. Responsorium.

Libera me, Domine, de morte æterna in die illa tremenda, quando cœli movendi sunt et terra. Dum veneris judicare sæculum per ignem.

Vers. Dies illa, dies iræ, calamitatis et miseriæ: dies magna et amara valde.

Et percantetur a choro cum uno versu tantum, scilicet Dies illa *ut supra, et interim incensetur corpus a sacerdote semel circumeundo, et postea aspergatur aqua benedicta: deinde sequatur.*

Kyrie eleyson. Christe eleyson. Kyrie eleyson.

Deinde roget sacerdos[4] *circumstantes orare pro anima defuncti dicens.*

Pro anima *N.* et pro animabus omnium fidelium defunctorum. Pater noster.

Et ne nos inducas. Sed libera nos a malo.

Non intres in judicium cum servo tuo, *vel* servula tua Domine.

Quia non justificabitur in conspectu tuo omnis vivens.

A porta inferi.

Erue Domine animas eorum.

Credo videre bona Domini.

In terra viventium.

Domine exaudi.

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[4] "*Deinde dicat sacerdos circumstantibus alta voce:* Pater noster. Et ne nos. *Vers.* Requiem æternam. *Vers.* A porta inferi. *Vers.* Requiescant in pace. Domine exaudi. Dominus vobiscum. *Oratio.* Absolve quæsumus Domine animam famuli tui. N. ut defunctus sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge: per Christum." *Finita oratione præcipiat fratribus ut accipiant feretrum: et deportent defunctum ad tumulum: et dum portatur, clerici cantent has subsequentes Antiphonas.* In paradisum. *etc.*" Pontif. Bangor.

Dominus vobiscum.

Oremus.

Inclina, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur, ut animam famuli tui *vel* famulæ tuæ, quam de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas, et sanctorum tuorum jubeas esse consortem. Per Christum.

Hic deportetur corpus ad sepulchrum cantore incipiente.

Ant. In paradisum. E. u. o. u. a. e.[5]

Ps. In exitu Israel de Ægypto.

¶ *Alius psalmus si tantum restat iter, scilicet.*

Ad te Domine levavi animam meam.

Finito psalmo vel psalmis, dicatur iste versus.

Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

Deinde repetatur antiphona.

In paradisum deducant te angeli, in suum conventum suscipiant te martyres, et perducant te in civitatem sanctam Hierusalem.

Quibus dictis,[6] *dicat sacerdos sine* Dominus vobiscum, *sed tantum cum* Oremus, *humili voce :*

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[5] "When the Antiphons are chanted, the tone of each Psalm follows that of its Antiphon. The cadence also of the tone is regulated by the Antiphon. The tone and cadence are indicated, in graduals, Offices of the Dead, &c. by the vowels of *seculorum amen.* e. u. o. u. a. e. set to notes at the end of the Antiphon." *Jones.* Manual of Plain-Chant. P. 17.

[6] "*Cum autem venerint ad tumulum, sacerdos cum feretro stet juxta tumulum : et cantatis antiphonis, dicat hanc orationem absolute.* Deus qui fundasti. *etc.*

Dicta oratione accipiat aquam benedictam, et aspergat corpus

Piæ recordationis affectu, fratres carissimi, commemorationem faciamus cari nostri *vel* caræ nostræ quem *vel* quam Dominus noster de tentationibus hujus sæculi assumpsit. Obsecremus misericordiam Dei nostri, ut ipse ei tribuere dignetur placitam et quietam mansionem, et remittat ei omnes lubricæ temeritatis offensas, ut concessa sibi venia plenæ indulgentiæ quicquid in hoc sæculo proprio vel alieno reatu deliquit, totum ineffabili pietate ac benignitate sua deleat, et abstergat. Per Christum.

Alia oratio cum Oremus. *Oratio.*

Te Domine sancte, Pater omnipotens, æterne Deus, suppliciter deprecamur pro spiritu fratris nostri *vel* sororis nostræ, quem *vel* quam a voraginibus hujus sæculi accersiri jussisti, ut digneris, Domine, dare ei lucidum locum refrigerii et quietis. Liceat ei transire portas inferorum et pœnas tenebrarum, maneatque in mansionibus sanctorum, et in luce sancta quam olim Abrahæ promisisti et semini ejus. Nullam læsionem sentiat spiritus ejus, sed cum magnus ille dies resurrectionis advenerit, resuscitare eum *vel* eam digneris una cum sanctis et electis tuis, deleasque ejus omnia delicta atque peccata usque ad novissimum quadrantem, tecumque immortalitatis tuæ vitam et regnum consequatur æternum. Per Christum Dominum nostrum. Amen.

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defuncti et tumulum: et postea similiter incenset.

Quibus peractis: incipiat cantor in persona defuncti ant. Aperite: *et mox ponatur corpus in tumulum. Et dum cantantur subscriptæ antiphonæ cum suis psalmis, sepeliatur corpus.* Aperite mihi. *etc.*" *Pontif. Bangor.* Then follow the Antiphons, and the Psalms, Confitemini. Quemadmodum. Memento. Domine probasti. Domine exaudi. Laudate Dominum. Benedictus.

Finitis orationibus aperiatur sepulchrum: cantore incipiente antiphonam.

Aperite. E. u. o. u. a. e.

Psalmus. Confitemini Domino quoniam bonus.

ℭ *Finito psalmo tota dicatur antiphona.*

Aperite mihi portas justitiæ, et ingressus in eas confitebor Domino: hæc porta Domini, justi intrabunt in eam.

Qua dicta dicat sacerdos. Oremus.

Oratio.

Obsecramus misericordiam tuam, omnipotens æterne Deus, qui hominem ad imaginem tuam creare dignatus es, ut animam famuli tui *vel* famulæ tuæ *N.* quam hodierna die rebus humanis eximi, et ad te accersiri jussisti, blande et misericorditer suscipias. Non ei dominentur umbræ mortis, nec tegat eum *vel* eam chaos et caligo tenebrarum, sed exutus *vel* exuta omnium criminum labe in sinu Abrahæ collocatus *vel* collocata, locum refrigerii se adeptum *vel* adeptam esse gaudeat: ut cum dies judicii advenerit, cum sanctis et electis tuis eum *vel* eam resuscitari jubeas. Per Christum Dominum nostrum.

Alia oratio cum Oremus.

Deus qui justis supplicationibus semper præsto es, qui pia vota dignaris intueri, da famulo tuo *vel* famulæ tuæ *N.* cujus depositioni hodie officia humanitatis exhibemus, cum sanctis atque fidelibus tuis beati muneris portionem. Per Christum Dominum nostrum. Amen.

Deinde dicatur Benedictio sepulchri, sine Oremus, *hoc modo.*

Rogamus te, Domine sancte, Pater omnipotens, æterne Deus, ut bene✠dicere et sanctificare digneris hoc sepulchrum, et corpus in eo collocandum: ut sit

remedium salutare in eo quiescenti et redemptio animæ ejus atque tutela et munimen contra sæva jacula inimici. Per Christum.

Alia benedictio tumuli.

Adjutorium nostrum in nomine Domini. Qui fecit cœlum et terram.

Benedic Domine locum sepulchri hujus, sicut benedixisti sepulchra Abrahæ, Isaac, et Iacob.

Vers. Ostende nobis Domine misericordiam tuam.

Resp. Et salutare tuum da nobis.

Oratio. Deus qui fundasti terram et formasti cœlos, qui omnia sideribus instituta fixisti, qui captum laqueis mortis hominem lavacri ablutione reparas, qui sepultos Abraham, Isaac, et Iacob in spelunca duplici, in libro vitæ ac totius gloriæ principes annotasti benedicendos: ita bene✠dicere digneris hunc famulum tuum *vel* ancillam tuam, ut eum *vel* eam requiescere facias, et in sinu Abrahæ collocare digneris: qui Dominum nostrum Jesum Christum Filium tuum, devictis laqueis inferorum resurgere, et in se credentium suorum membra resuscitare jussisti. Qui venturus est judicare vivos et mortuos et sæculum per ignem.

Oratio. Respice Domine super hanc fabricam sepulturæ, et descendat in eam Spiritus tuus, ut te jubente sit ei in hoc loco quieta dormitio, et tempore judicii cum omnibus sanctis sit vera resurrectio. Te prestante Domino nostro, qui in Trinitate perfecta vivis et regnas per cuncta sæcula sæculorum. Amen.

¶ *Hic aspergatur aqua benedicta super sepulchrum, et incensetur sepulchrum.*

Finitis orationibus ponatur corpus in sepulchro cantore incipiente.

Ant. Ingrediar. E. u. o. u. a. e.

Psalmus. Quemadmodum desiderat cervus.

¶ *Dicto psalmo repetatur antiphona.*

Ingrediar in locum tabernaculi admirabilis usque ad domum Dei.

¶ *Qua dicta*[7] *dicat sacerdos orationem hoc modo.*

Oremus, fratres carissimi, pro spiritu cari nostri *vel* caræ nostræ *N.* quem Dominus de laqueo hujus sæculi liberare dignatus est, cujus corpusculum hodie sepulturæ traditur, ut eum *vel* eam pietas Domini in sinu

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[7] *Et interim dum istæ antiphonæ* (vide Note 6) *cantantur cum suis psalmis, sacerdos dicat has orationes.* "Oremus fratres." "Deus cui omnia vivunt." "Temeritatis quidem est."

"Opus est misericordiæ Domine sancte, Pater omnipotens, æterne Deus rogare pro aliis qui pro nostris supplicare peccatis nequaquam sufficimus: suscipe, rogamus, animam famuli tui .N. revertentem ad te. Adsit ei Angelus testamenti tui Michael: et per manus sanctorum angelorum tuorum inter sanctos et electos tuos in sinibus Abrahæ, Isaac, et Jacob, patriarcharum tuorum eam collocare digneris. Libera eum (eam?) Domine de principibus tenebrarum et de locis pœnarum: ne famulus tuus ullis jam primævæ nativitatis vel ignorantiæ confundatur erroribus. Agnoscatur a tuis, et misericordia bonitatis tuæ ad locum refrigerii et quietis in sinum Abrahæ transferatur. Per Christum Dominum nostrum."

"Debitum humani corporis."

"Omnipotens sempiterne Deus, qui humano corpori animam inspirare dignatus es, dum te jubente pulvis in pulverem revertitur: tu imaginem tuam cum sanctis et electis tuis æternis sedibus jubeas sociari: per Dominum nostrum Jesum Christum.

His omnibus expletis, postquam sepultus fuerit, sacerdos cum aqua benedicta aspergat tumulum, et dicat alta voce. Pater noster. *Et omnes sub silentio dicant.* Pater noster. *etc. Oratio.* Satisfaciat tibi, Domine.

Dominus vobiscum.

Anima ejus et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.

Resp. Amen. *Et statim cantor incipiat resp.* Memento mei.

Cum quo revertuntur in ecclesiam. Cumque pervenerint in ecclesiam . . . stent in ecclesia, sc. in choro (?) *et finito responsorio Sacerdos dicat:*

Pater noster. Et ne nos.

Tibi, Domine, commendamus, *etc." Pontif. Bangor.*

Abrahæ collocare dignetur, ut cum magni judicii dies advenerit, inter sanctos et electos suos eum *vel* eam in parte dextera collocandum *vel* collocandam resuscitari faciat. Qui vivit et regnat Deus. Per omnia sæcula sæculorum. Amen.

Alia oratio cum Oremus.

Oratio.

Deus qui humanarum animarum æternus amator es, animam famuli tui *vel* famulæ tuæ *N.* quam vera dum in corpore maneret tenuit fides, ab omni cruciatu inferorum redde extorrem, ut segregata ab infernalibus claustris sanctorum tuorum mereatur adunari consortiis. Per Christum.

¶ *Finitis orationibus claudatur sepulchrum, ponente prius sacerdote absolutionem super pectus defuncti, sic dicendo:*

Dominus Jesus Christus qui beato Petro apostolo suo, cæterisque discipulis suis licentiam dedit ligandi atque solvendi, ipse te *N.* absolvat ab omni vinculo delictorum, et in quantum meæ fragilitati permittitur, precor sis absolutus *vel* absoluta ante tribunal ejusdem Domini nostri Jesu Christi, habeasque vitam æternam et vivas in sæcula sæculorum. Amen.

Hic aspergatur tumulus aqua benedicta et incensetur, cantore incipiente Antiphonam.

Hæc requies mea. E. u. o. u. a. e.

Ps. Memento Domine David, et omnis mansuetudinis ejus.

Finito psalmo sequatur antiphona:

Hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam.

¶ *Qua dicta dicat sacerdos orationem, cum* Oremus.

Oratio.

Deus, apud quem spiritus mortuorum vivunt, et in

quo electorum animæ, deposito carnis onere, plena felicitate lætantur, præsta supplicantibus nobis, ut anima famuli tui *vel* famulæ tuæ *N.* quæ temporali per corpus visionis hujus luminis caruit visu, æternæ illius lucis solatio potiatur. Non eam tormentum mortis attingat, nec dolor horrendæ visionis afficiat. Non pœnalis timor excruciet, non reorum pessima catena constringat, sed concessa sibi venia omnium delictorum, optatæ quietis consequatur gaudia repromissa. Per Christum Dominum nostrum. Amen.

Alia oratio cum Oremus. *Oratio.*

Tu Domine Deus omnipotens, precibus nostris aurem tuæ pietatis accommodare digneris, tu miseris opem feras et misericordiam largiaris, et spiritum famuli tui *vel* famulæ tuæ *N.* vinculis corporalibus liberatum in pacem sanctorum tuorum recipias, ut locum pœnalem et gehennæ ignem in regionem viventium translatus evadat. Per Christum.

¶ *Finitis orationibus executor officii terram super corpus ad modum crucis ponat, et corpus thurificet et aqua benedicta aspergat: et dum sequens psalmus canitur, corpus omnino cooperiatur, cantore incipiente Antiphonam.*

De terra plasmasti me. E. u. o. u. a. e.

Psalmus. Domine probasti me et cognovisti me.

Finito psalmo, tota dicatur antiphona.

De terra plasmasti me, et carnem induisti me, redemptor meus Domine, resuscita me in novissimo die.

Qua dicta dicat sacerdos sine Dominus vobiscum, *et sine* Oremus.

Commendo animam tuam Deo Patri omnipotenti, terram terræ, cinerem cineri, pulverem pulveri, in nomine Patris. *etc.*

Deinde dicat sacerdos hanc orationem, sine Oremus.

Oratio. Temeritatis quidem est, Domine, ut homo hominem, mortalis mortalem, cinis cinerem tibi Domino Deo nostro audeat commendare: sed quia terra suscipit terram et pulvis convertitur in pulverem, donec omnis caro in suam redigatur originem, inde tuam Deus piissime Pater lachrymabiliter quæsumus pietatem, ut hujus famuli tui *vel* famulæ tuæ *N.* animam quam creasti de hujus mundi voragine cœnolenta ad patriam ducas, Abrahæ amici tui sinu recipias, (*et?*) refrigerii rore perfundas. Sit ab æstuantis gehennæ truci incendio segregata, et beatæ requiei, te donante, conjuncta. Et si quæ illi sunt, Domine, dignæ cruciatibus culpæ, tu eas gratia tuæ mitissimæ lenitatis indulge, ne peccati vicem sed indulgentiæ tuæ piam sentiat bonitatem. Cumque finito mundi termino supernum cunctis illuxerit regnum, novus homo sanctorum omnium cœtibus aggregatus *vel* aggregata cum electis tuis resurgat in parte dextera coronandus *vel* coronanda. Per Christum.

Alia oratio. Oremus. *Oratio.*

Deus vitæ dator, et humanorum corporum reparator, qui te a peccatoribus exorari voluisti, exaudi preces quas speciali devotione pro anima famuli tui *vel* famulæ tuæ *N.* tibi lachrymabiliter fundimus: ut liberare eam ab inferorum cruciatibus et collocare eam inter agmina sanctorum tuorum digneris, veste quoque cœlesti et stola immortalitatis indui, et paradisi amœnitate confoveri jubeas. Per Christum.

Finita oratione incipiat cantor antiphonam.

Omnis spiritus. E. u. o. u. a. e.

Psalmus. Laudate Dominum de cœlis.

Ps. Cantate Domino canticum novum.

Ps. Laudate Dominum in sanctis ejus.

¶ *Finito psalmo, tota dicatur antiphona, scilicet.*

Omnis spiritus laudet Dominum.

Qua dicta dicat sacerdos sine Dominus vobiscum, *et sine* Oremus.

Oratio. Debitum humani corporis sepeliendi officium fidelium more complentes, Deum cui omnia vivunt fideliter deprecemur, ut hoc corpus cari nostri *vel* caræ nostræ *N.* a nobis infirmitate sepultum, in ordine sanctorum suorum resuscitet, et ejus spiritum sanctis ac fidelibus aggregari jubeat, cum quibus inenarrabili gloria et perenni felicitate perfrui mereatur. Per Dominum nostrum Jesum Christum Filium ejus. Qui cum eo vivit, *etc.*

Finita oratione incipiat sacerdos Antiphonam. Et intonetur ps. Benedictus, *modo sequenti:*[8] *totus ps. dicatur et cantetur hic solenniter sicut ad matutinum.*

Ant. Ego sum.

Benedictus Dominus Deus Israel: quia visitavit et fecit redemptionem plebis suæ.

Finito psalmo, tota dicatur antiphona.

Ego sum resurrectio et vita, qui credit in me etiam si mortuus fuerit vivet, et omnis qui vivit et credit in me non morietur in æternum.

Qua dicta sequatur hoc modo.

Kyrie eleison. Christe eleison. Kyrie eleison.

Hic roget sacerdos orare pro anima defuncti, ita dicens.

Pro anima *N.* et pro animabus omnium fidelium defunctorum.[9] Pater noster.

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[8] "Iste psalmus non cantetur hic solenniter sicut ad vesperas: sed communiter ut alii psalmi." *Pontif. Sar.*

[9] The Salisbury Pontifical puts this clause "Pro anima" etc.: and again presently the same when it is repeated, as a rubric. Possibly both are correct: the Bishop, when performing this Office, might be allowed to use either that, or some other and longer form, if he supposed it to be necessary.

¶ *Deinde dicat sacerdos.*

Et ne nos inducas in tentationem. Sed libera nos a malo.

Requiem æternam dona eis Domine.

Et lux perpetua luceat eis.

A porta inferi.

Exue Domine animas eorum.

Credo videre bona Domini.

In terra viventium.

Non intres in judicium cum servo tuo, Domine.

Quia non justificabitur in conspectu tuo omnis vivens.

Domine exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

Oratio. Deus origo pietatis, pater misericordiarum, solamen tristium, indultor criminum, de cujus munere venit omne quod bonum est, et procedit, respice propitius supplicum preces. Et quamvis propria nos reputet indignos conscientia, te dignum nostris flecti petitionibus, pulsamus tamen quantulumcunque conceditur aures tuæ pietatis. Nam si omittimus in utroque veremur esse rei, quoniam et te præcipis a peccatoribus exorari, nostroque, etsi non merito, hoc agendum te præstante tribuitur ministerio. Ergo te, Domine sancte, Pater omnipotens, æterne Deus, qui unicum Filium tuum Dominum nostrum Jesum Christum incarnari de virgine constituisti, quo vetustum solveret proprio cruore peccatum, et vitam redderet mundo, ipso opitulante animam fratris nostri *vel* sororis nostræ *N.* ab ergastulo cœnolentæ materiæ exemptam ab omnibus piaculis quæsumus absolvas. Nullas patiatur insidias occursantium dæmonum, propter quam misisti

ad terras unigenitum Filium tuum. Libera et absolve eam ab æstuantis gehennæ truci incendio, collocans in paradisi amœnitate. Non sentiat, piissime Pater, quod calet in flammis, quod stridet in pœnis, et quod horret in tenebris: sed munificentiæ tuæ munere præventa mereatur evadere judicium ultionis, et beatæ requiei ac lucis æternæ felicitate perfrui. Per Christum.

Alia oratio, cum Oremus.

Tibi, Domine, commendamus animam famuli tui *vel* famulæ tuæ *N.* ut defunctus *vel* defuncta sæculo tibi vivat, et quæ per fragilitatem mundanæ conversationis peccata admisit, tu venia misericordissimæ pietatis absterge. Per Christum.

His dictis dicatur ps.

Miserere. *cum ant.* Requiem æternam.

Qua dicta dicat sacerdos in auditu omnium.

Pater noster: pro anima ejus *N.* et pro animabus quorum ossa in hoc cœmetereo vel in aliis requiescunt, et pro animabus omnium fidelium defunctorum.

Deinde dicat sacerdos.

Et ne nos.

Sed libera.

A porta inferi.

Erue Domine.

Ne tradas Domine bestiis animas confitentes tibi.

Et animas pauperum tuorum ne obliviscaris in finem.

Dominus vobiscum.

Oremus. *Oratio.*

Deus, cujus miseratione animæ fidelium requiescunt, animabus famulorum famularumque tuarum hic et ubique in Christo quiescentium, da propitius suorum veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum.

¶ *Postea revertentes clerici de tumulo, dicant septem*

psalmos pœnitentiales, vel psalmum,[10] De profundis, *cum antiphona,* Requiem æternam.

Sequatur, Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos: sed libera. A porta inferi. Erue Domine.

Anima ejus in bonis demoretur.

Et semen ejus hæreditet terram.

Credo videre bona Domini.

In terra viventium.

Non intres in judicium cum servo tuo Domine.

Quia non justificabitur in conspectu tuo omnis vivens.

Dominus vobiscum.

Oremus. *Oratio.*

Satisfaciat tibi Domine Deus noster pro anima famuli tui *N.* fratris nostri, sanctæ Dei genitricis semperque virginis Mariæ, et sanctissimi apostoli tui Petri, omniumque sanctorum tuorum oratio, et præsentis familiæ tuæ humilis et devota supplicatio, ut peccatorum omnium veniam precamur obtineat, nec eam patiaris cruciari gehennalibus pœnis, quam Filii tui Domini nostri Jesu Christi pretioso sanguine redemisti. Qui tecum. *&c.*

¶ *In fine omnium demissa voce dicatur sic.* Anima ejus, et animæ omnium fidelium defunctorum per Dei misericordiam requiescant in pace. Amen.

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[10] "*Vel saltem psalmum.*" Rubr. Pontif. Sar.

Ordo ad faciendam aquam benedictam.

Benedictio salis et aquae.[1]

OMNIBUS *dominicis diebus per annum, et in festis simplicibus in dominicis contingentibus, post primam et capitulum, vel missam in capitulo, si habeatur, tres campanæ breviter pulsentur, singulatim, ad aquam benedictam, incipiendo a majore campana: deinde in fine processionis, cum dicitur antiphona in introitu chori, pulsatur ad tertiam dicto modo: nisi sermo diceretur ad populum, tunc in fine sermonis pulsatur ad tertiam, nisi in duplicibus festis, et in dominica in ramispalmarum; a sacerdote hebdomadario, alba et cappa serica rubea induto,*

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[1] "De Modo benedicendi aquam Dominica in adventu et in aliis Dominicis.

"Dominica prima in adventu, peractis his quæ ad Capitulum pertinent, sacerdos hebdomadarius cum Diacono, et Subdiacono textum deferente, et Puero deferente Thuribulum et Cerophererariis, et acolyto crucem ferente: omnibus albis indutis, et ad altare in medio Presbiterii conversis, in cappa serica ad gradum chori faciat aquam benedictam: et Puer qui ad aquam scribitur in Tabula in superpelliceo ei subministret, tenendo sal dum benedicitur, et aquam benedictam gestando. Puer vero hebdomadarius Lectionis ad Matutinas Sacerdoti in libro tenendo in superpelliceo ministret.

"De aspersione Aquæ.

"Peracta benedictione, sacerdos ipse accedat ad principale altare, et ipsum circumquaque aspergat; in redeundo in primis aspergat ministros sic ordinatos, incipiendo ab acolyto. Deinde ad gradum chori rediens, ibidem singulos clericos ad se accedentes aspergat, incipiens a majoribus. Episcopus tamen si præsens fuerit, ad eum aspersio clericorum pertinet. Post aspersionem clericorum laicos in Presbyterio hinc inde stantes aspergat. Peracta aspersione redeat sacerdos ad gradum Chori, et ibi orationem cum versiculo dicat." *Consuetudinarium Sarum.* MS. Registrum S. Osmundi. *fol.* xij.

cum diacono et subdiacono textus deferentibus cum thuribulariis et duobus ceroferariis, et acolyto crucem deferente, omnibus albis cum amictibus indutis, in medio presbyterii ad altare conversis, ac etiam cum duobus pueris, quorum alter scilicet puer qui ad aquam scribitur in tabula, in sale tenendo et aquam benedictam gestando, alter scilicet puer hebdomadarius lector ad matutinas, et in libro tenendo eidem sacerdoti in superpelliciis ministrent, et ad gradum chori fiat benedictio salis et aquæ hoc modo.

Exorciso te, creatura salis, per Deum ✠ vivum, per Deum ✠ verum, per ✠ Deum sanctum, per Deum qui te per Heliseum prophetam in aquam mitti jussit ut sanaretur sterilitas aquæ, ut efficiaris sal *Hic respiciat sacerdos sal* exorcisatum in salutem credentium. Et sis omnibus te sumentibus sanitas animæ et corporis, et effugiat atque discedat ab eo loco quo aspersum fueris omnis phantasia et nequitia vel versutia diabolicæ fraudis, omnisque spiritus immundus, adjuratus per eum qui venturus est judicare vivos et mortuos et sæculum per ignem.

Resp. Amen.

Et sic finiantur omnes exorcismi per totum annum.

Sequatur oratio sine Dominus vobiscum, *sed tantum cum,* Oremus.

Immensam clementiam tuam, omnipotens æterne Deus, humiliter imploramus: *Hic respiciat sacerdos sal.* ut hanc creaturam salis, quam in usum humani generis tribuisti, bene✠dicere et sancti✠ficare tua pietate digneris, ut sit omnibus sumentibus salus mentis et corporis; et quicquid ex eo tactum vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritalis nequitiæ. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat

in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum.

Resp. Amen.

Sub eodem tono finiantur omnes orationes sequentes, et etiam orationes post aspersionem aquæ benedictæ.

Sequatur exorcismus aquæ.

Exorciso te, creatura aquæ, in nomine Dei Pa✠tris omnipotentis, et in nomine Jesu Christi, Filii ejus, Domini nostri: et in virtute Spiritus ✠ Sancti: ut fias aqua exorcisata ad effugandam omnem potestatem inimici: et ipsum inimicum eradicare et explantare valeas cum angelis suis apostaticis: per virtutem ejusdem Domini nostri, Jesu Christi: qui venturus est iudicare vivos et mortuos, et sæculum per ignem.

Resp. Amen.

Sequatur oratio sine, Dominus vobiscum, *sed tantum cum.* Oremus.

Oratio. Deus, qui ad salutem humani generis maxima quæque sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris: et elemento huic, *Hic respiciat sacerdos aquam,* multimodis purificationibus præparato virtutem tuæ bene✠dictionis infunde, ut creatura tua mysteriis tuis serviens ad abjiciendos dæmones, morbosque pellendos, divinæ gratiæ sumat effectum, ut quicquid in domibus vel in locis fidelium hæc unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discedant omnes insidiæ latentis inimici, et si quid est quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem tui nominis expetita, ab omnibus sit impugnationibus defensa. Per Dominum nostrum Jesum Christum, Filium tuum. *etc.*

¶ *Hic mittat sacerdos sal in aquam, in modum crucis, privatim ita dicens:*

Commixtio salis et aquæ pariter fiat;

In nomine Patris et Filii et Spiritus Sancti.

Resp. Amen.

¶ *Sequatur benedictio salis et aquæ pariter.*

Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

Deus, invictæ virtutis auctor, et insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potens expugnas, te, Domine, trementes et supplices deprecamur, ac petimus, ut hanc *Hic respiciat aquam sale mixtam,* creaturam salis et aquæ dignanter accipias, benignus illustres, pietatis tuæ rore san✠ctifices, ut ubicunque fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur, terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per Dominum nostrum, Jesum Christum, Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum. Amen.

¶ *Si fuerit duplex festum, extra chorum fiat benedictio salis et aquæ privatim ante aliquod altare, et hora vj. cantata, aspergatur. In aliis vero dominicis simplicibus in choro benedicatur et ante tertiam aspergatur, ut supra dictum est, nisi in dominica in ramispalmarum; tunc enim extra chorum benedicatur, et post sextam aspergatur more duplicis festi: licet duplex festum non fuerit.*

Peracta benedictione salis et aquæ, accedat ipse sacer-

dos ad principale altare, et ipsum stando circumquaque aspergat. In redeundo ab altari in primis aspergat ministros ordinatim, incipiendo ab acolyto, qui crucem defert: deinde ad gradum chori rediens, ibidem singulos clericos ad se accedentes aspergat incipiens a majoribus: tamen si episcopus præsens fuerit, ad eum pertinet aspersio clericorum. Post aspersionem clericorum laicos in presbyterio hinc inde stantes aspergat.

Dum spargitur aqua benedicta cantetur hæc antiphona a toto choro, cantore incipiente.

Asperges me, Domine, hyssopo et mundabor, lavabis me et super nivem dealbabor.

Ps. Miserere mei Deus; secundum magnam misericordiam tuam.

Repetatur antiphona. Asperges me.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Repetatur antiphona. Asperges me.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

¶ *Repetatur* Asperges me.

Hæc antiphona dicatur in aspersione aquæ benedictæ, omnibus dominicis per annum, præterquam a Pascha ad festum Trinitatis. Dicetur etiam Dominica in ramis palmarum, et in dominica Passionis Domini, cum Gloria Patri, *et* Sicut erat. *A pascha vero usque ad festum Trinitatis, dicatur hæc antiphona in aspersione aquæ benedictæ, cantore incipiente.*

Antiphona. Vidi aquam egredientem de templo a latere dextro.

Alleluya.

Et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: Alleluya. Alleluya.

Ps. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

Repetatur antiphona. Vidi aquam. *Postea dicitur versus:*

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Et peracta aspersione aquæ, sacerdos ad gradum chori dicat:

Vers. Ostende nobis, Domine, misericordiam tuam.

Resp. Et salutare tuum da nobis.

Deinde presbyter dicat: Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus, et mittere dignare sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, et defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

Resp. Amen.

¶ *Si episcopus in aliqua simplici dominica exequatur officium, tunc ipse indutus cappa serica cum mitra et baculo, ac omnibus supradictis ministris ad benedictionem salis et aquæ chorum solet intrare: qui dum fit benedictio salis et aquæ a sacerdote, ut prædicitur, ad hoc induto, sese in sedem recipit episcopalem ibique post aspersionem altaris principalis a prædicto sacerdote factam, tam canonicos quam cæteros clericos ad sedem ipsam accedentes, modo et ordine prænotato asperget et tam versum quam orationem post antiphonam* Asperges *dicet ibidem. Si vero episcopus executor officii non fuerit, tunc in habitu chori cum chirothecis tantum et baculo, clericos ut supra aspergat, sacerdote prædicto versum et orationem post antiphonam* Asperges *more consueto semper dicente.*

ℭ Benedictio panis.

BENEDICTIO *panis in diebus dominicis.*

In prima sacerdos legat evangelium In principio erat Verbum *et postea dicat :* Sit nomen Domini benedictum. ℟. Ex hoc nunc et usque in sæculum. Benedicamus Domino.

Resp. Deo gratias.

Deinde dicat : Dominus vobiscum.

Et cum. Oremus. *Oratio.*

Bene✠dic Domine creaturam istam panis, sicut benedixisti quinque panes in deserto, ut omnes ex eo gustantes tam corporis quam animæ accipiant sanitatem. In nomine Pa✠tris et Fi✠lii et Spi✠ritus Sancti. Amen.

Tunc aspergatur aqua benedicta super panem et distribuatur.

Benedictiones diversae.

Benedictiones diversae.

I.—Benedictio indumentorum sacerdotalium.[1]

ADJUTORIUM nostrum. Dominus vobiscum.

Ista in omnibus benedictionibus primo dicantur.

Oremus. *Oratio.*

Omnipotens sempiterne Deus, qui per Moysen famulum tuum pontificalia seu sacerdotalia, ac levitica vestimenta, ad explendum ministerium eorum in conspectu tuo, et ad decorem tui nominis fieri decrevisti: adesto propitius invocationibus nostris: et hæc indumenta desuper irrigata gratia tua, ingenti benedictione per nostræ humilitatis servitutem purificare ✠ benedicere ✠ et consecrare ✠ digneris: ut divinis cultibus et sacris mysteriis apta et bene✠dicta existant: hisque sacris vestibus pontifices, sacerdotes, seu levitæ tui induti, ab omnibus impulsionibus seu tentationibus malignorum spirituum muniti ac defensi esse mereantur: omnesque eis utentes tuis mysteriis aptos et condignos servire, atque in his placide inhærere et devote perseverare tribue. Per Dominum nostrum.

Oratio. Deus invictæ virtutis auctor, et omnium

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[1] These Benedictions follow the Order of Confirmation, which, for reasons already stated, (see Note 1. p. 34.) I have placed after the Order of Baptism. They are headed, "Benedictiones ab Episcopis, et Suffraganeis faciendæ."

The first is named in the Sarum Pontifical, "Benedictio ad vestimenta sacerdotalia sive levitica:" and except in a word or two, is the same Office as in the text.

rerum creator ac sanctificator, intende propitius: ut hæc indumenta sacerdotalis et leviticæ gloriæ ministeriis tuis fruenda, tuo ore proprio bene✠dicere et sancti✠ficare et consecrare digneris: omnesque eis utentes tuis mysteriis aptos, et tibi in eis devote et amicabiliter servientes, gratos effici concedas. Per Dominum. *Et aspergat ea episcopus aqua benedicta: et idem faciat in benedictione cujuslibet specialis indumenti.*

II. Benedictio specialis cujuslibet indumenti.

Oremus. *Oratio.*[2]

DEUS omnipotens, bonarum virtutum dator, et omnium benedictionum largus infusor, te supplices exoramus ut manibus nostris opem tuæ benedictionis infundas: ut hunc amictum, *vel*, albam, *vel* cinctorium, *vel* manipulum, *vel*, dalmaticam, *vel*, patenam, *vel*, pluviale, divino cultui præparatum, virtute Sancti Spiritus bene✠dicere, et sancti✠ficare, atque conse✠crare digneris. Et omnibus eis utentibus gratiam sanctificationis sacri mysterii tui benignus concede, ut in conspectu tuo sancti et immaculati atque irreprehensibiles appareant, et auxilium misericordiæ tuæ acquirant. Per Dominum.

III. Benedictio amictus.

Oremus.

BENE✠DIC Domine quæsumus, omnipotens Deus, amictum istum tam levitici quam sacerdotalis officii: et concede propitius, ut quicumque eum capiti

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[2] This Office and the next three do not occur in the MS. Pontifical which is before me.

suo imposuerit, benedictionem tuam accipiat, sitque in fide solidus, et sanctitatis gravedine fundatus. Per Dominum.

IV. Benedictio albæ.

DEUS invictæ virtutis auctor, et omnium rerum creator et sanctificator, intende propitius, ut albam leviticæ ac sacerdotalis gloriæ tuo ore proprio bene✠dicere, sancti✠ficare atque conse✠crare digneris, omnesque ea utentes tuis mysteriis aptos, et tibi in ea devote et amicabiliter servientes, gratos effici concedas. Per Dominum nostrum.

V. Benedictio cinguli.

OMNIPOTENS sempiterne Deus, qui Aaron et filiis suis sacerdotali ministerio cingulo cum balteo in renibus stringi jussisti, adesto supplicationibus nostris: ut omnes tuæ sanctæ operationis ministri hac zona justitiæ circumsepti, renes lumbosque sancta pudicitia præcingere satagant atque prævaleant: quatenus nec vento elationis, nec frigore iniquitatis tabescant, sed magis ac magis te opitulante confirmari et corroborari ad tibi placita queant. Per Dominum.

VI. Benedictio manipuli.[3]

Oremus. *Oratio.*

EXAUDI nos Domine sancte, Pater omnipotens, æterne Deus, ut hunc manipulum sacri mysterii

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[3] Another Benediction and not this is given in the Pontifical. "*Benedictio manipuli per se.* Devotionis infusor Deus, bene-

usui præparatum bene✠dicere, sancti✠ficare, atque conse✠crare digneris. Per Dominum.

VII. Benedictio stolæ.[4]

Oremus. *Oratio.*

DEUS qui stolis prædicatoribus collum et pectus muniri jussisti, exaudi nos propitius: ut quicumque tuorum sacerdotum huic stolæ colla subjecerint, quicquid corde credunt boni proferant,[5] et quod verbis edocuerint factis[6] adimplere festinent. Per Dominum nostrum.

VIII. Benedictio stolæ et manipuli simul.[7]

DOMINE Jesu Christe, Fili Dei vivi, qui pius et misericors ore tuo sancto et benedicto dixisti, Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos, et invenietis requiem animabus vestris: jugum enim meum suave est; et onus meum leve: stolam istam et manipulum istum quem famuli tui sacerdotes et levitæ ad ostendendum se servituti tuæ mancipatos gestaturi sunt, bene✠dicere, sancti✠ficare,

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✠dicere dignare manipulum istum, et utentibus eo lachrymarum incrementa concede, ut tui muneris collatione præventi, et fiducialius a te quæ postulanda sunt postulent, et facilius impetrent postulata. Per Dominum.

[4] This is in the Pontifical.

[5] "Quicquid boni ore protulerint corde credant." *Pontif. Sar.*

[6] "Opere." *Pontif. Sar.*

[7] This Office and the following, with one or two unimportant verbal differences, in the Pontifical. Except that according to that MS. the benediction of the Chasuble ends, "super omnia habeant, quo perficere quæ juste desiderant te præstante valeant. Per Dominum."

atque conse✠crare digneris, quatenus eis utentes jugum tuum suave et onus tuum leve sentiant, et animabus suis requiem inveniant sempiternam. Per te Salvator mundi, Rex gloriæ, qui vivis.

VIII. Benedictio casulæ.

Oratio.

DEUS fons pietatis et justitiæ, qui tui operis ministros ad extremum vestimentorum suorum casula, cujus munimento interius omnia tegerentur, vestiri sanxisti: concede precibus nostris virtutem et bene✠dictionem gratiæ tuæ, ut omnes hac casula induti enumeratis interius omnium virtutum ornamentis, vinculum perfectæ charitatis super omnia habeant et conservent; quo perficere valeant sacrificium tibi gratum pro vivis et mortuis, et quæ adipisci desiderant, devota mente implere valeant. Præstante Domino nostro: qui tecum vivit.

IX. Benedictio Mapparum, seu Linteaminum Altaris.

Oratio.

EXAUDI preces nostras Domine: et hæc linteamina sacri altaris usui præparata bene✠dicere, et sancti✠ficare digneris. Per Dominum nostrum.[8]

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[8] The Sarum Pontifical gives another prayer in the place of this. "Omnipotens et misericors Deus, qui ab initio utilia et necessaria hominibus creasti, quique per famulum tuum Moysen velamina, et ornamenta, et cætera necessaria ad cultum et decorem tabernaculi et altaris tui fieri decrevisti, exaudi propitius preces nostras: et hæc ornamenta vel linteamina in usum ecclesiæ vel

Oratio.

Domine Deus omnipotens qui Moysen famulum tuum per quadraginta dies ornamenta et linteamina facere docuisti: qui etiam maria texuit in usum tabernaculi fœderis, bene ✠ dicere, sancti ✠ ficare, et conse ✠ crare digneris, hæc linteamina ad tegendum et involvendum altare gloriosissimi Filii tui Domini nostri Jesu Christi. Qui tecum vivit.

X. Benedictio patenæ.[9]

OREMUS fratres dilectissimi, ut divinæ gratiæ benedictio conse ✠ cret et sancti ✠ ficet hanc patenam ad confringendum in ea corpus Domini nostri Jesu Christi: qui crucis passionem sustinuit pro salute omnium nostrum. Qui vivit et regnat.

Oratio.

Omnipotens sempiterne Deus, qui legalium institutor es hostiarum: quique inter eas conspersam similagi-

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altaris tui, ad honorem et gloriam tuam præparata, puri ✠ ficare, sancti ✠ ficare, et conse ✠ crare, per nostræ humilitatis servitutem digneris, ut divinis cultibus sacrisque ministeriis apta et benedicta existant, hiisque confectioni corporis et sanguinis Domini Jesu Christi Filii tui dignis famulatibus parentur. Qui tecum."

Then follows the second prayer of the text.

[9] The Sarum Pontifical begins this Office thus: after the usual verses and responses.

"Oremus. Consecramus et sancti ✠ ficamus hanc patenam ad confringendum in ea corpus Domini nostri Jesu Christi patientis crucem pro salute omnium nostrum. Qui cum Patre et Spiritu, *etc.*

Hic faciat episcopus signum crucis de chrismate super patenam dicens.

Conse ✠ crare et sancti ✠ ficare digneris Domine hanc patenam, per istam unctionem et nostram bene ✠ dictionem in Christo Jesu Domino nostro. Qui tecum.

Oremus. Omnipotens, sempiterne *etc.*"

nem deferri in patenis aùreis et argenteis ad altare tuum jussisti : bene ✠ dicere, sancti ✠ ficare, atque con- ✠ secrare digneris hanc patenam in administrationem Eucharistiæ Jesu Christi Filii tui, qui pro nostrum omnium salute seipsum tibi Deo Patri in crucis patibulo elegit immolari. Qui tecum.

Hic faciat episcopus crucem cum pollice de oleo sancto super patenam: et mox liniat totam superficiem cum ipso pollice, dicens.

Con ✠ secrare, et sancti ✠ ficare dignare Domine patenam istam, per istam unctionem et nostram sanctam benedictionem in Christo Jesu Domino nostro. Qui tecum.

XI. Præfatio ad calicem.

OREMUS, dilectissimi fratres, ut Deus et Dominus noster calicem istum in usum sui ministerii consecrandum cœlestis gratiæ inspiratione sancti ✠ ficet: et eum ad habendam plenitudinem divini amoris accommodet. Per Dominum.

Benedictio calicis.[10]

DIGNARE Domine Deus noster calicem istum bene ✠ dicere, in usum ministerii tui pia devotione formatum: et sanctificatione perfundere qua

[10] According to the Pontifical the anointing precedes the Collect or Prayer, which instead of the one in the text, is the following.

"Deus qui accepto et distributo pane, vetus determinans pascha et novum inchoans, accepto calice sanguinem tuum benedixisti et discipulis tuis ad bibendum porrexisti: quique in cruce pro mundi salute positus, aquam ex latere proprio una cum sanguine proflu-

Melchisedech famuli tui sacratum vas vel calicem perfudisti: et quod arte vel metallo effici non potest altaribus tuis dignum, fiat tua benedictione sanctificatum. Per Dominum.

Hic faciat crucem de chrismate a labio ejus in labium cum pollice: et mox liniat et perungat calicem totum infra dicens:

Con ✠ secrare, et sancti ✠ ficare dignare calicem istum, per istam sanctam unctionem et nostram benedictionem: in Christo Jesu Domino nostro. Qui tecum.

Actiones nostras[11] quæsumus Domine aspirando præveni et adjuvando prosequere: ut cuncta nostra operatio et a te semper incipiat, et per te cœpta finiatur. Per Dominum. Oremus.

Omnipotens sempiterne Deus, manibus nostris quæsumus opem tuæ benedictionis infunde: et per nostram benedictionem hoc vasculum cum patena sancti ✠ ficetur: et corporis et sanguinis Domini nostri Jesu Christi novum sepulchrum Sancti Spiritus gratia perficiatur. Per eundem Dominum nostrum Jesum, *etc.*

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ere superna sanctificatione voluisti, respice propitius super hunc calicem quem in tuo nomine consecramus, et tuam in eo effunde bene ✠ dictionem, et præsta ut quicumque ex hoc sanguinem tuum mundato corpore prægustaverint, peccatorum omnium a te misericordissimo veniam et gaudia percipere mereantur æterna. Per te Salvator, qui vivis et regnas, *etc.*

[11] I have not ventured to place this and the succeeding prayer, as a separate benediction of both Chalice and Paten, although I much doubt whether such ought not to be the arrangement: but all the Manuals which I have examined give the order as in the text, immediately succeeding the collect of the Office of consecrating the Chalice alone. The Pontifical has: "Oratio super Calicem et Patenam simul," but not agreeing with the above.

XII. Vasa sacra et alia ornamenta ecclesiæ, in generali benedicantur hoc modo.[12]

Adjutorium nostrum. Oremus.

EXAUDI Domine preces nostras clementissime Pater, et hæc purificanda vasa et ornamenta, sacri altaris atque ecclesiæ tuæ sacræ mysterii usui præparata, bene✠dicere, et sancti✠ficare digneris, per Dominum.

Oratio.

Omnipotens et misericors Deus, qui ab initio utilia et necessaria hominibus creasti: templaque manu hominum facta nomini tuo sancto dicari, tuæque habitationis loca vocari voluisti: quique per famulum tuum Moysen vestimenta pontificalia et sacerdotalia et levitica, et alia quæque diversi generis ornamenta ad cultum et decorem tabernaculi et altaris tui fieri decrevisti: exaudi propitius preces nostras, et omnia hæc diversarum specierum ornamenta in usum basilicæ tuæ vel altaris ad honorem et gloriam tuam præparata, puri✠ficare, bene✠dicere, sancti✠ficare, atque conse✠crare digneris: ut divinis cultibus sacrisque mysteriis apta et benedicta existant, atque confectionibus corporis et sanguinis Domini nostri Jesu Christi dignis parentur famulatibus. Qui tecum.

Et aspergatur aqua benedicta.

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[12] This Office is not given in the Pontifical: but compare the second collect with the prayer above, Note 8. "Benedictio linteaminum."

XIII. Benedictio librorum.[13]

Adjutorium nostrum. *Etc.*
Oremus. *Oratio.*

DESCENDAT Domine virtus Spiritus Sancti super hunc librum, qui eum mundando purificet et benedicat atque sanctificet, et omnium in eo legentium clementer corda illuminet, et verum intellectum tribuat, sed et intelligendo tua præcepta conservare et implere secundum voluntatem tuam bonis operibus concedat. Per Dominum. ejusdem.

Et aspergatur aqua benedicta.

XIV. Benedictio thuribuli.

Adjutorium. *etc.* Oremus.

DOMINE Deus qui dum filios Israel in deserto murmurantes ob rebellem suam audaciam dudum vastaret incendium, Aaron sacerdotem tuum, ac repleto igne altaris thuribulo tibi incensum ponentem exaudire, eosque de incendio liberare dignatus es: bene✠dic quæsumus Domine thuribulum hoc: et præsta, ut quoties in eo thus adolebitur, votum populi tui boni odoris efficias. Per Dominum.

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[13] This and the succeeding are not included in the copy of the Pontifical.

XV. Benedictio incensi.

Oremus.

DOMINE Deus omnipotens, cui astat exercitus angelorum cum tremore, quorum servitium spirituale et igneum esse cognoscitur: dignare respicere, bene✠dicere, et sancti✠ficare hanc creaturam incensi: ut omnes languores cunctæque insidiæ inimici odorem ejus sentientes effugiant, et separentur a plasmate tuo quod pretioso sanguine redimisti, ut nunquam lædantur a morsu antiqui serpentis. Per Dominum nostrum.

XVI. Benedictio corporalis.

Adjutorium nostrum in nomine Domini. Qui fecit cœlum et terram.

Oremus. *Oratio.*

CLEMENTISSIME Deus, cujus inerrabilis est virtus, cujus mysteria arcana miraculis celebrantur: tribue quæsumus, ut hoc linteamen tuæ propitiationis bene✠dictione sanctificetur, et ad consecrandum super illud corpus Dei et Domini nostri Jesu Christi Filii tui dignum efficiatur. Per eundem.

Oremus.

Deus qui pro humani generis salvatione verbum caro factus es, et habitare totus in nobis non dedignatus es: quique traditori tuo perfido osculum pium dedisti, dum pro vita omnium pius mactari voluisti, atque sindone lineo texto te involvi permisisti; respice propitius ad vota nostra, qui tua fideliter charismata amplecti cupimus: quæsumus, Domine, sancti✠ficare,

bene✠dicere, et conse✠crare digneris hoc corporale in usum altaris tui: ad consecrandum super illud sive ad tegendum involvendumque sacrosanctum corpus et sanguinem tuum, Domine Jesu Christe, dignisque pareat famulatibus, ut quicquid sacro ritu super hoc immolabitur, sicut Melchisedech oblatum placeat tibi holocaustum: et obtineat per hoc præmium quicunque obtulerit votum. Te quoque humiliter rogamus ac petimus, ut hoc corporale tuæ sanctificationis ubertate per Sancti Spiritus gratiam purifices et sanctifices, qui te pro nobis omnibus offerre sacrificium voluisti; et præsta ut super hoc sint tibi libamina accepta sive grata, sint pinguia, et Spiritus Sancti rore perfusa, Salvator mundi, qui vivis.

Oremus. *Oratio.*

Deus qui digne tibi servientium nos imitari desideras famulatum, respice propitius ad humilitatis nostræ servitutem, et hoc corporale nomini tuo dedicatum, et servitutis tuæ usibus præparatum, cœlestis virtutis benedictione sancti✠fica, puri✠fica, et conse✠cra; quatenus super illud Spiritus Sanctus tuus descendat, qui et oblationes populi tui benedicat, et corda sive corpora sumentium benignus reficiat. Per Dominum nostrum.

XVII. Benedictio Precariorum.

DEUS omnium benedictionum largus infusor, ac omnis bonæ actionis inspirator, qui omnia tabernaculi fœderis ornamenta ad devotionem populi tuo ore proprio fieri præcepisti: te humili prece deposcimus ut hæc oracula sive precaria sanctitatis effigiem prætendentia, et ad devote orandum beatissimam virginem Mariam Dei genitricem adaptata, et ad psallen-

dum ejusdem sanctissimæ virginis psalterium confecta et præparata, illa benedictione perfundas et benedicas, qua olim per manus sacerdotum utensilia tabernaculi perfudisti. Et concede ut quicunque in his oraculis sive precariis ipsam gloriosissimam virginem suppliciter honorare studuerint, aut in his quocunque loco coram sua imagine preces effundere decreverint, aut ejus patrocinium postulaverint, illius precibus et obtentu, gratiam et gloriam consummato vitæ præsentis termino obtineant, et tuæ propitiationis indulgentiam consequantur. Per Dominum nostrum Jesum Christum. *etc.*

Solus et ineffabilis et incomprehensibilis creator, omnipotens Deus, cujus verbo et potestate cuncta sunt creata: cujus dono percepimus quæ ad vitæ remedia possidemus: te supplices obnixis precibus deprecamur, ut de sede majestatis tuæ hæc oracula sive precaria fidelium famulorum tuorum sanctitati convenientia, tua benedictione et cœlesti sanctificatione perfundere digneris, quatenus beneplacitum munus in his orantium accipias. Sintque hæc oracula sive precaria in conspectu tuæ clementiæ libenter accepta, sicut Abel alumni tui, vel sicut Melchisedech munera tibi placuerunt oblata: ut qui in his beatissimam Dei genitricem Mariam suis sanctis nititur decorare obsequiis, Filius ejus Dominus noster Jesus Christus magna pro parvis recompenset, devotionem ejus accipiat, peccata dimittat, fide eum repleat, indulgentia foveat, misericordia protegat, adversa destruat, prospera concedat. Habeat in hoc sæculo bonæ actionis documentum, caritatis studium, sancti amoris affectum, et in futuro cum sanctis angelis gaudium adipiscatur perpetuum. Per eundem.

XVIII. Benedictio ad omnia quæcunque volueris.

Adjutorium nostrum.

BENEDIC ✠ Domine creaturam istam *N.* ut sit remedium salutare generi humano: et præsta per invocationem sanctissimi nominis tui, ut quicunque ex ea sumpserit, corporis sanitatem et animæ tutelam percipiat. Per Dominum nostrum Jesum Christum. *etc.*

Benedictio campanae.

Incipit modus ad signandum sive campanam benedicendum.[1]

IN *primis presbyter indutus superpellicio et stola, et cruce præcedente, cum clero et populo congregato, dum metallum decurrit pro campana facienda incipit hymnum:* Veni Creator: *cum versu et collecta de Sancto Spiritu. Quando vero completa est, incipit:* Te Deum laudamus. *Et omnes clerici una voce debent cantare. Et in fine:* Da pacem.

Versus. A Domino factum est istud.

Resp. Et est mirabile.

Dominus vobiscum. *Oratio.*

Actiones nostras quæsumus Domine aspirando præveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur. Per Christum.

Quando volunt pendere, possunt: sed primitus benedicitur, et consecratur in modum qui sequitur.

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[1] The Sarum Pontifical, at least the copy which I have so often referred to, does not contain this Office. In the Bangor Pontifical we find:

"*Ad signum ecclesiæ benedicendum: primo litaniæ agantur, et deinde dicat episcopus, Vers.* Deus in adjutorium. *Deinde faciat episcopus exorcismum aquæ.*" After the exorcising of the water, the bell is sprinkled with it, and the prayer in the text follows, except that it is more specially referred to the bell: beginning, "Benedic, Domine, hoc tintinnabulum, et assistat *etc.*"

Benedictio aquæ.

V. Adjutorium nostrum. *V.* Sit nomen.

Oremus. *Oratio.*

Bene ✠ dic Domine hanc aquam benedictione cœlesti, et assistat super eam virtus Spiritus Sancti, ut cum hoc vasculum ad invitandos filios ecclesiæ præparatum, in ea fuerit tinctum, ubicunque sonuerit ejus tintinnabulum, longe recedat virtus inimicorum, umbra phantasmatum, incursio turbinum, percussio fulminum, læsio tonitruum, calamitas tempestatum, omnisque spiritus procellarum. Et cum clangorem illius audierint filii Christianorum, crescat in eis devotionis augmentum, ut festinantes ad piæ matris gremium, cantent tibi in ecclesia sanctorum, deferentes in sono tubæ præconium, modulationem per psalterium, exultationem per organum, suavitatem per tympanum, jocunditatem per cymbalum, gentes invitare valeant in templo sancto tuo suis obsequiis et precibus exercitum angelorum. Per Dominum. ejusdem.

Postea debet cantare hos sex[2] *psalmos.*

Lauda anima mea Dominum.

Laudate Dominum quoniam bonus est.

Lauda Hierusalem Dominum.

Laudate Dominum de cœlis.

Cantate Domino canticum novum; laus ejus in ecclesia sanctorum.

Laudate Dominum in sanctis ejus.

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[2] "*Post hæc cantabis vij. ps. id est,* Lauda anima mea Dominum, *usque in finem psalterii, cum hac ant.* In civitate Domini clare sonant jugiter organa sanctorum: ibi cynamomum et balsamum odor suavissimus qui ad Deum pertinent, ibi angeli et archangeli hymnum novum decantant ante sedem Dei. Alleluya. Alleluya." *Pontif. Bangor.*

Et dum cantantur, debet sacerdos lavare clocam de supradicta aqua benedicta cum oleo benedicto, et sale benedicto: quod benedicitur sicut in die Dominico. Deinde dicit orationem sequentem.

Oremus. *Oratio.*[3]

Deus qui per beatum Moysen legiferum tubas argenteas fieri præcepisti, quas dum Levitæ sacrificii clangerent, sonitu dulcedinis populus monitus ad adorandum te fieret præparatus, quarum clangore hortatus ad bellum, tela prosterneret adversantium: præsta ut hoc vasculum tuæ ecclesiæ præparatum sanctificetur a Spiritu Sancto: ut per illius tactum fideles invitentur ad præmium. Et cum melodia illius auribus insonuerit populorum, crescat in eis devotio fidei: procul pellantur omnes insidiæ inimici: fragor grandinum, procella turbinum, impetus tempestatum temperentur. Infesta tonitrua, ventorum flagra fiant salubriter ac moderate suspensa. Prosternas aereas potestates dextera tuæ virtutis,[4] ut hoc audientes tintinnabulum tremiscant et fugiant ante sanctæ crucis vexillum. Per Dominum. ejusdem.

Tunc debet eam extergere linteo, dicendo hunc psalmum.[5]

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[3] "Et cum cantaveris, interim exterges illud cum linteo." *Rubr. Pontif. Bangor.* Then follows the prayer as in the text, "Deus qui per beatum Moysen." *etc.* with one or two verbal and unimportant variations, except towards the end, as mentioned in the next note.

[4] "Et omnes immundi spiritus hoc audientes tintinnabulum, tremiscant et fugiant quasi ante crucis sanctæ vexillum. Præsta quæsumus nobis hanc gratiam, Domine Deus, cui flectitur omne genu cœlestium terrestrium et infernorum, et omnis lingua confitetur." *Pontif. Bangor.*

[5] "*Deinde linies illud chrismate septies deforis, et deintus quaternis vicibus, subsequente antiph.* Vox Domini super *etc.*" *Pontif. Bangor.*

Then the Psalm, as in the text.

Vox Domini super aquas. Gloria Patri et Filio. Sicut erat. *etc.*

Post hæc tangere eam debet de chrismate foris septies, et intus quater, dicendo:

Oremus. *Oratio.*

Omnipotens sempiterne Deus, qui ante arcam fœderis, per clangorem tubarum muros lapideos quibus adversantium cingebatur exercitus, cadere fecisti: tu hoc tintinnabulum cœlesti benedictione perfunde, ut ante sonitum ejus longius effugentur ignita jacula inimici, percussio fulminum, impetus lapidum, læsio tempestatum: ut ad interrogationem propheticam, Quid est tibi mare quod fugisti? suis motibus cum Jordanico retro acto fluendo respondeat, A facie Domini commota est terra; a facie Dei Jacob. Qui convertit solidam petram in stagna aquæ: et rupem in fontes aquarum. Non ergo nobis Domine, non nobis: sed nomini tuo da gloriam. Super misericordia tua et veritate tua. Ut cum præsens vasculum (sicut reliqua altaris vasa) sacro chrismate tangitur, et ungitur oleo sancto, quicunque ad sonitum ejus convenerint, ab omnibus inimicorum tentationibus liberi, semper fidei catholicæ documenta sectentur.[6] Per Dominum nostrum. in unitate ejusdem.

Tunc ponit incensario ignem et thymiama et thus et myrrham, erigendo clocam supra incensarium, ut totum illum fumum colligat, dicendo hanc antiphonam:

Deus in sancto via tua: quis deus magnus sicut Deus noster?

Psalmus. Viderunt te aquæ.

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[6] "—— documenta sectentur: Salvator mundi, cujus generalis nutu majestatis disponuntur omnia quæ cœli ambitu continentur. Qui cum Patre." *Pontif. Bangor.*

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

Postea dicit. Domine exaudi.

Dominus vobiscum. *Oratio.*

Omnipotens dominator Christe, quo secundum assumptionem carnis dormiente in navi dum oborta tempestas maria conturbasset, et protenus excitato et imperante dissiluit: tu necessitatibus populi tui benignus succurre. Tu hoc tintinnabulum Sancti Spiritus rore perfunde, ut ante sonitum illius[7] semper fugiat inimicus: invitetur ad fidem populus Christianus: hostilis terreatur exercitus: confortetur in Domino per eum populus evocatus: atque sicut Davidica cithara delectatus desuper descendat Spiritus Sanctus. Atque ut Samuele agnum mactante in holocaustum tuum, rex æterni imperii fragore aurarum turbam repulit adversantem: ita dum hujus vasculi sonitus transit per nubila, ecclesiæ conventum manus servet angelica fruges credentium et mentes et corpora salvet protectio sempiterna. Qui vivis. ejusdem.

Deinde aspergatur aqua benedicta,[8] et totus populus præsens. Et imponatur sibi nomen per sacerdotem, apponendo manus supra, et simul imponunt patrini et matrinæ. Et post presbyterum nominant suum nomen, cooperiendo clocam linteis.

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[7] "Ut intercedente beato .*N.* ante sonitum. *etc.*" *Pontif. Bangor.*

[8] The rubric of the Bangor Pontifical is much defaced in this place: I have little doubt however, that it directs as follows.

"*Tunc elevata manu benedicat episcopus signum ecclesiæ, ita humiliter dicendo:*

Benedictio Dei Patris ingeniti, atque Filii unigeniti, necnon Sancti Spiritus ab utroque procedentis, semper super hoc tintinnabulum maneat, ad evocandum fideles ad divinum cultum, per omnia sæcula sæculorum. Amen."

De Ecclesiae Dedicatione, seu Consecratione.

De Ecclesiae Dedicatione, seu Consecratione.

I*NCIPIT ordo qualiter ecclesia sit dedicanda: ad cujus dedicationem faciendam plura sunt necessaria:*[1] *viz. duodecim cruces pictæ deforis, et duodecim deintus: viginti quatuor cereoli*[2] *et totidem clavi ferrei in superiore parte circuli cujuslibet crucis figendi, in quibus dicti cereoli infigan-*

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[1] In the Roman Pontifical, as at present ordered, there is a much longer list of things necessary to be prepared before the Consecration of a Church. And to this I must refer the reader. Two very ancient English Pontificals edited, in part, by *Martene*, give but a brief direction: in one, of the 9th century, we find: " Primitus enim decet ut episcopus et cæteri ministri ecclesiæ induant se vestimentis sacris cum quibus divinum ministerium adimplere debent, et veniant ante ostium ecclesiæ quæ dedicanda est, cantando Antiphonam: ' Zachæe festinans.' *etc.*" *De Ant. Ecc. Rit.* tom. 2. p. 250. In the other, of Egbert, Archbishop of York, the rubric is the same, with the addition, " illuminentur duodecim candelæ, et ponantur deforis per circuitum ecclesiæ." P. 247.

[2] The old Pontificals differ much as to the number of Candles to be used. Some name 24, some 12. When 12 only are appointed these were to be placed usually within the Church. The Pontifical just named of Archbishop Egbert directs them however to be fixed and lighted upon the outside. *Durand* says, " Omnibus de ecclesiis ejectis, solo Diacono ibi remanente recluso, Episcopus cum Clero ante fores Ecclesiæ aquam non sine sale benedicit: interim intrinsecus ardent duodecim luminaria ante duodecim cruces in ecclesiæ parietibus depictas." Lib. i. vj. 6.

A more important point is the object for which these were to be lighted, and its mystical signification. Which we learn from *Rhabanus Maurus.* " Quod vero duodecim lucernæ intus juxta pa-

tur: vasa duo infra ecclesiam plena aquæ: viz. unum vas coram summo altare, aliud vas in medio ecclesiæ, et sex vel quatuor vasa aquæ plena extra ecclesiam, si necesse fuerit, convenientia ad sacrandam et ad deferendam aquam: ysopus[3] *quantum duo pugilli possunt capere, unde fiant duo fasciculi quorum unus ligetur in scopa et altera aspergatur aqua benedicta super dedicandum altare: vas cum aqua, vinum, sal, cinis, majora grana incensi, oleum sanctum, chrisma, duo majores cerei ad candelabra, panni novi altaris, zabulum,*[4] *quod spargatur a sinistro angulo ecclesiæ ab oriente usque in dextrum angulum occidentalem, et a dextro angulo orientali usque ad sinistrum angulum occidentalem, in modum*

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rietes Templi ponuntur, duodenarium numerum exprimit Apostolorum, et Patriarcharum, quem etiam Joannes Apostolus in Apocalypsi commemorat in ædificio cœlestis Hierusalem esse insignem." *De Instit. Cleric.* And so, another writer. "Interim autem, in circuitu dedicandæ Ecclesiæ duodecim sunt accensa luminaria, quibus significatur, quod commendanda sit lucens, et ardens Apostolorum doctrina." *Ivo Carnotensis. Serm. de Sacramentis.* Compare also, the Treatise of *Remigius Autissiodor.* De dedicatione Ecc. "Quid significent duodecim candelæ." Cap. 1: in *Martene.* de Antiq. Ecc. Rit. tom. 2. p. 276. And see *Catalani.* Pontif. Rom. Comment. tom. 2. p. 49.

The Greek Church lights a number of candles at a Dedication: see *Habert.* Pontif. Ecc. Gr. p. 672. "Lucernarum Ecclesiæ multitudo." And in the same way that in the Latin Church all, except one Deacon, were ejected from the building, so was it also in the Greek. Of which Simeon Bishop of Thessalonica, cited by Catalani, gives us the reason. "Sanctus debet esse, qui intus reperitur, sicut et sacra est, quæ sanctificatur domus."

[3] "Aspersorium factum de herba hyssopi." *Pontif. Rom.* The Bangor Pontifical has a fine illumination at the beginning of the volume, representing the Bishop, with the "Aspersorium" or "Ysopum" in his hand, sprinkling the outside of the Church, and the Church-door.

[4] "Zabulum: sabulum: arena." Du Cange: who cites two English authorities for its use.

crucis Sancti Andreæ: quod quidem zabulum sit in latitudine unius pedis et dimidii. In spissitudine trium digitorum vel quatuor.

Deinde summo mane, omnibus ejectis, solus diaconus infra ecclesiam includatur. Et episcopus cum diacono, cæteri autem ministri ecclesiæ extra locum consecrandum, sub papilione induat se vestimentis sacris cum quibus divinum mysterium adimplere debet: adsit etiam et tentorium ante ostium ecclesiæ, in quo possit episcopus cum suis ministris vestimentis se induere.

Quibus omnibus paratis, pontifex ecclesiam dedicaturus intret tentorium et induat se amictu, alba, stola, pluviali, et fanone,[5] *et capa de bysso, i. e. bokeram, et mitra simplici,*[6] *et baculo,*[7] *sine manipulo et sine sandaliis.*

Et ministri ejus se induant, viz. unus diaconus qui se induat amictu, alba, stola, et fanone: unus subdiaconus qui consimile habebit vestimentum, præter stolam: unus

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[5] "Fanon: this word when occurring in the English Inventories, signifies a Maniple." *Pugin.* Glossary. This is a sweeping assertion, and the text throws very considerable doubt upon its correctness: for in this place, the Fanon evidently cannot be the Maniple: but a napkin: somewhat possibly of the same shape, and to be put to actual use, according to the original intention and object of the Maniple itself.

[6] "Mitræ usus antiquissimus est, et ejus triplex est species: una, quæ pretiosa dicitur, quia gemmis, et lapidibus pretiosis, vel laminis aureis, vel argenteis contexta esse solet; altera auriphrygiata sine gemmis, et sine laminis aureis, vel argenteis; sed vel aliquibus parvis margaritis composita, vel ex tela aurea simplici sine laminis, et margaritis: tertia, quæ simplex vocatur, sine auro, ex simplici serico Damasceno, vel alio, aut etiam linea, ex tela alba confecta, rubeis laciniis, seu frangiis, et vittis pendentibus." *Cærimonialis Episc.* lib. 1. cap. xvij. De Mitra.

[7] "Cum Episcopus utitur mitra, utitur etiam baculo pastorali." *Cærem. Episc.* lib. 1. cap. xvij.

thurifer: duo ceroferarii: unus crucifer: qui omnes albis vel superpelliciis sint induti.

Et dum sic in tentorio pontifex se induit, dicat psalmos sequentes: viz. ps.

Judica me Deus.

Quam dilecta.

Inclina Domine. *cum* Gloria Patri.

Respons. in servitio quando episcopus preparat se ad missam celebrare.

Ps. Memento Domine David et omnis mansuetudinis ejus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Kyrie eleyson. Christe eleyson. Kyrie eleyson.

Pater noster. Et ne nos.

Ostende nobis Domine misericordiam tuam.

Et salutare tuum.

Esto nobis Domine turris fortitudinis.

A facie.

Non nobis Domine non nobis.

Sed nomini.

Salvos fac servos tuos et ancillas tuas.

Deus meus.

Domine exaudi.

Et clamor.

Dominus vobiscum.

Oremus.

Oratio.

Deus qui paterna majestate, ignea claustra dirupisti infernorum, et sanguine tuo populum tibi acquisisti sempiternum, indue nos armis spiritualibus virtutum et invicta sanctæ crucis potentia, et contra diabolum pugnaturi te in auxilium habeamus, quatenus tibi

hæreditatem de iniqui diaboli spolio acquiramus, et qui in domum Zachæi quondam miseratus descendisti, in domum quoque hanc quam sanctificaturi sumus venire dignare, et populos qui ad ejus dedicationem convenerunt spirituali gaudio remunera, Salvator mundi, Domine Jesu Christi, qui cum Patre et Spiritu Sancto, vivis et regnas Deus, per omnia sæcula sæculorum. *R.* Amen.

Finita oratione veniat episcopus ante ostium occidentale ecclesiæ quæ dedicanda est: et incipiat episcopus antiphonam: chorus prosequatur.

Zachæe, festinans descende, quia hodie in domo tua oportet me manere. At ille festinans descendit, et suscepit illum gaudens in domum suam. Hodie huic domui salus a Domino facta est. Alleluia.

Qua finita, mitra deposita, dicat pontifex:

Dominus vobiscum. Oremus. *Oratio.*

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere, ut interveniente beata et gloriosa semperque virgine Dei genitrice Maria, cum omnibus sanctis, cuncta nostra operatio et a te semper incipiat et per te cœpta finiatur. Per eundem Christum.

Alia oratio.

Deus qui nos pastores in populo vocari voluisti: præsta, quæsumus, ut hoc quod humano ore dicimur, in tuis oculis esse valeamus. Per Christum.

Finita hac oratione, ejiciantur omnes ab ecclesia, solus vero diaconus ad hoc assignatus in ecclesia recludatur. Et episcopus ante fores ecclesiæ benedicat aquam, more communi, et dum benedicit aquam illuminentur duodecim candelæ intrinsecus, et duodecim extrinsecus per circuitum ecclesiæ.

Exorcismus salis.

Exorcizo, te creatura salis, per Deum ✠ vivum, per Deum verum, per Deum sanctum, per Deum qui te per Heliseum prophetam in aquam mitti jussit, ut sanaretur sterilitas aquæ, ut efficiaris sal exorcizatum in salutem credentium, ut sis omnibus te sumentibus sanitas animæ et corporis, et effugiat atque discedat ab eo loco quo aspersum fueris, omnis phantasia, et nequitia vel versutia diabolicæ fraudis, omnisque spiritus immundus, adjuratus per eum qui venturus est judicare vivos et mortuos, et sæculum per ignem. *R.* Amen.

Benedictio salis.

Immensam clementiam tuam, omnipotens sempiterne Deus, humiliter imploramus, ut hanc creaturam salis quam in usum humani generis tribuisti, bene✠dicere et sanctificare pro tua pietate digneris, ut sit omnibus sumentibus salus mentis et corporis; et quicquid ex eo tactum vel aspersum fuerit, careat omni immunditia omnique impugnatione spiritualis nequitiæ, per virtutem ejusdem Domini nostri Jesu Christi: qui venturus est judicare vivos et mortuos, et sæculum per ignem. *R.* Amen.

Exorcismus aquæ.

Exorcizo te, creatura aquæ, in nomine Dei Patris omnipotentis, ✠ et in nomine Jesu Christi, Filii ✠ ejus, Domini nostri, et in virtute Spiritus Sancti, ✠ ut fias aqua exorcizata ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare et explantare valeas, cum angelis suis apostaticis: per virtutem ejusdem Domini nostri, Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen. Oremus.

Sequatur benedictio aquæ.

Deus qui ad salutem humani generis, maxima quæque

sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus præparato, virtutem tuæ bene✠dictionis infunde, ut creatura tua mysteriis tuis tibi serviens ad abjiciendos dæmones morbosque pellendos, divinæ gratiæ sumat effectum, et quicquid in domibus vel in locis fidelium hæc unda resperserit, careat omni immunditia, liberetur a noxa, non illic resideat spiritus pestilens, non aura corrumpens, discedant omnes insidiæ latentis inimici, et si quid est quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expetita, ab omni sit impugnatione defensa. Per Dominum.

Hic mittat salem in aquam sic dicendo.

In nomine ✠ Patris, et Fi✠lii, et Spiritus ✠ Sancti, hæc commixtio salis et aquæ efficiatur salutare sacramentum.

Benedictio salis et aquæ, pariter, cum,

Oremus.

Deus, invictæ virtutis auctor, et insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potenter expugnas, te Domine trementes et supplices deprecamur ac petimus, ut hanc creaturam salis et aquæ dignanter accipias, benignus illustres, pietatis tuæ more sanctifices ✠, ut ubicunque fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur, terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per Dominum.

Postea episcopus induat se brachialia, et circumeat ipsam ecclesiam deforis cum clero et populo, incipiens a

parte sinistra, spargendo aquam in imo parietis ad fundamentum, et chorus interim cantet hoc responsorium, episcopo inchoante:

Fundata est domus Domini super verticem montium, et exaltata est super omnes colles, et venient ad eam omnes gentes. Et dicent, Gloria tibi Domine.

Versus. Venientes autem venient cum exultatione, portantes manipulos suos. Et dicent.

Si non sufficiat hoc prædictum resp. dicatur a choro hæc antiphona:

Tollite portas, principes, vestras, et elevamini portæ æternales;

Cum Psalmo. Domini est terra.

Tunc stans ante ostium episcopus, dicat cum nota.

Oremus.

Diaconus: Flectamus genua.

Oratio.

Omnipotens sempiterne Deus, qui in omni loco dominationis tuæ, totus assistis, totus operaris; adesto supplicationibus nostris, et hujus domus cujus es fundator esto protector: nulla hic nequitia contrariæ potestatis obsistat, sed virtute Spiritus Sancti operante, fiat hic tibi semper purum servitium, et devota libertas. Per Christum.

Qua finita, eat episcopus ad januas consecrandas, clero præ foribus existente, accepta cruce, vel cum cambuca sua percutiat semel ostium, dicens cum nota:

Tollite portas, principes, vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Cui diaconus respondeat sic:

Quis est iste Rex gloriæ?

Et e contra episcopus respondeat:

Dominus fortis et potens.

Et recedens ab ostio circumeat secundo ipsam ecclesiam,

cum clero, spargendo aquam altius quam primo. Interim chorus cantet hoc responsorium, episcopo incipiente sic:

In circuitu tuo Domine lumen est quod nunquam deficiet, ubi constituisti lucidissimas mansiones. Ibi requiescunt sanctorum animæ.

Versus. Lux perpetua lucebit sanctis tuis Domine, et æternitas temporum. Ibi.

Si necesse fuerit dicitur antiphona: Tollite. *cum psalmo.* Domini est terra.

Postea veniat episcopus ante ostium et dicat:

Oremus.

Diaconus: Flectamus genua.

Levate.

Oratio.

Omnipotens sempiterne Deus, qui per Filium tuum, angularem scilicet lapidem, duos e diverso venientes ex circumcisione et præputio parietes, duosque greges ovium sub uno eodemque pastore unisti: da famulis tuis per hæc nostræ devotionis officia indissolubile vinculum caritatis, ut nulla divisione mentium, nulla perversitatis varietate sequestrentur, quos sub unius regimine pastoris unus grex continet, uniusque te custode ovilis septa concludunt. Per eundem.

Post hæc accedens episcopus percutiat secundo superliminare, dicens ut supra:

Tollite portas, principes, vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Diaconus deintus dicat;

Quis est iste Rex gloriæ?

Episcopus respondeat.

Dominus potens in prælio.

Et recedens ab ostio circueat ipsam ecclesiam tertio, aquam spargendo altius quam secundo, et interim chorus cantet hoc responsorium, episcopo incipiente sic:

Benedic, Domine, domum istam, quam ædificavi nomini tuo. Venientium in loco isto, exaudi preces in excelso solio gloriæ tuæ.

Versus. Si peccaverit in te populus tuus, et conversus egerit pœnitentiam, veniensque oraverit in loco isto, Exaudi.

Si necesse fuerit dicitur responsorium: Tollite: *cum psalmo,* Domini est terra.

Postea veniat episcopus ante ostium, et dicat: Oremus.

Diaconus: Flectamus genua. Levate.

Oratio.

Omnipotens et misericors Deus, qui sacerdotibus tuis tantam præ cæteris gratiam contulisti, ut quicquid in tuo nomine digne perfecteque ab eis agitur, a te fieri credatur: quæsumus immensam clementiam tuam ut quicquid modo visitaturi sumus, visites; quicquid benedicturi, bene✠dicas; sitque ad nostræ humilitatis introitum, sanctorum tuorum meritis, fuga dæmonum, Angeli pacis ingressus. Per Dominum.

Tunc accedens ad ostium, repercutiat tertio superliminare ecclesiæ, et dicat sic:

Tollite portas, principes, vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Et diaconus:

Quis est iste Rex gloriæ.

Respons. episcopi:

Dominus virtutum, ipse est Rex gloriæ.

Et adjiciat: Aperi.

Tunc, accepta cruce et ostio aperto, episcopus intret primus ecclesiam cum ministris, laicis exclusis, bajulans crucem et dicat:

Pax huic domui.

Et diaconus qui erat intus, respondeat: In introitu.

Et dicant omnes : Amen.

Et claudatur ostium ecclesiæ, laicis exclusis.

Interim chorus cantet antiphonam :

Pax æterna ab æterno Patre huic domui : pax perennis, Verbum Patris, sit pax huic domui : pacem pius Consolator huic præstet domui.

Cum antiph. (?) venerint in medium ecclesiæ, dicat episcopus, figendo crucem in medio quam bajulat ibique eam dimittat :

Crux pellit hinc hostem, crux Christi defendat hic orantes. Crux Christi triumphat hic et in ævum. Amen.

Deinde fiant litaniæ : pontifice prostrato cum aliqua persona reverenda ante altare vel crucem, ibi dicendo secrete : et cum venerit ad versum, qui pro domino episcopo cantatur, surgat episcopus, et dicat sic, hoc modo :

Ut hanc ecclesiam et hoc altare, bene✠dicere digneris.

Resp.[8]

Ut hanc ecclesiam et hoc altare, bene✠dicere et sancti✠ficare digneris. *Resp.* Ut hanc ecclesiam et hoc altare, bene✠dicere et sancti✠ficare et conse✠crare digneris. *Resp.*

Finita litania dicat episcopus sic :

Oremus.

Diaconus : Flectamus genua.

Oratio.

Magnificare Domine Deus noster in sanctis tuis, et in hoc templo tibi ædificato benignus appare, ut qui cuncta in filiis operaris adoptionis, ipse semper in tua hæreditate lauderis. Per eundem.

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[8] "Te rogamus audi nos."

Deinde incipiat episcopus[9] *a sinistro angulo ecclesiæ ab oriente, scribere Græce per pavimentum cum cambuca*

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[9] The rite of inscribing either the whole alphabets both Greek and Latin, or some letters of them, or one alphabet, is very ancient. S. Gregory speaks of it in his Liber Sacramentorum. "Deinde incipiat Pontifex de sinistro angulo ab oriente scribens per pavimentum cum cambutta sua, A. B. C. usque ad dextrum angulum occidentis: incipiens iterum similiter a dextro angulo orientis, A. B. C. scribit usque in sinistrum angulum occidentis Basilicæ." Here S. Gregory makes mention only of the Latin Alphabet, and with him agree the English Pontificals, both earlier than the xith century, printed by *Martene.* But these latter direct it would seem, the whole alphabet to be written twice: for they say "Scribat A. B. C. darium." *Catalani* on the other hand cites a very ancient Pontifical, which appointed the Greek alphabet to be twice written. Tom. 2. p. 63.

S. Gregory's is not the only Book which speaks of the three first letters to be written, and not the complete alphabet, for other Pontificals are said to direct the same: but in process of time it came to be the common practice, as in the Salisbury Use, to write the two full alphabets Greek and Latin: and there is evidence that some Bishops even added also the Hebrew. *Menard.* Not. in Sacr: Greg. who cites an anonymous author to this effect. "Veruntamen quia ecclesiastica doctrina Hebraico, Græco, Latinoque sermone utitur maxime, ideo a quibusdum episcopis tria hæc alphabeta conscribantur." This was altogether contrary to the general practice of the Church, by which all notice of the Hebrew letters was omitted, because the Jews had fallen away from the faith.

Catalani, to whom I am indebted for the above, says also, that in some places formerly it was the custom, when more than one Bishop was present (as often happened at such times) that the Latin alphabet was written by one, and the Greek by another. To prove, moreover, the apostolical authority for this observance, he quotes a story told by William of Malmesbury, that on a certain occasion, Mellitus Bishop of London, proceeding early in the morning to consecrate a Church, which was to be dedicated to God in honour of S. Peter, found the ceremonies apparently completed already during the night, by the Holy Apostle himself. "Reseratis ecclesiæ valvis, vidit pavimentum utriusque alphabeti inscriptione signatum, parietem bis senis

sua totum alphabetum Græcum, usque in dextrum angulum occidentalem hoc modo subscripto. Sed attende quia Græci habent tantum viginti quatuor secundum Isidorum. Interim cantetur hæc antiphona.

O quam metuendus. *cum psalmo* Benedictus.

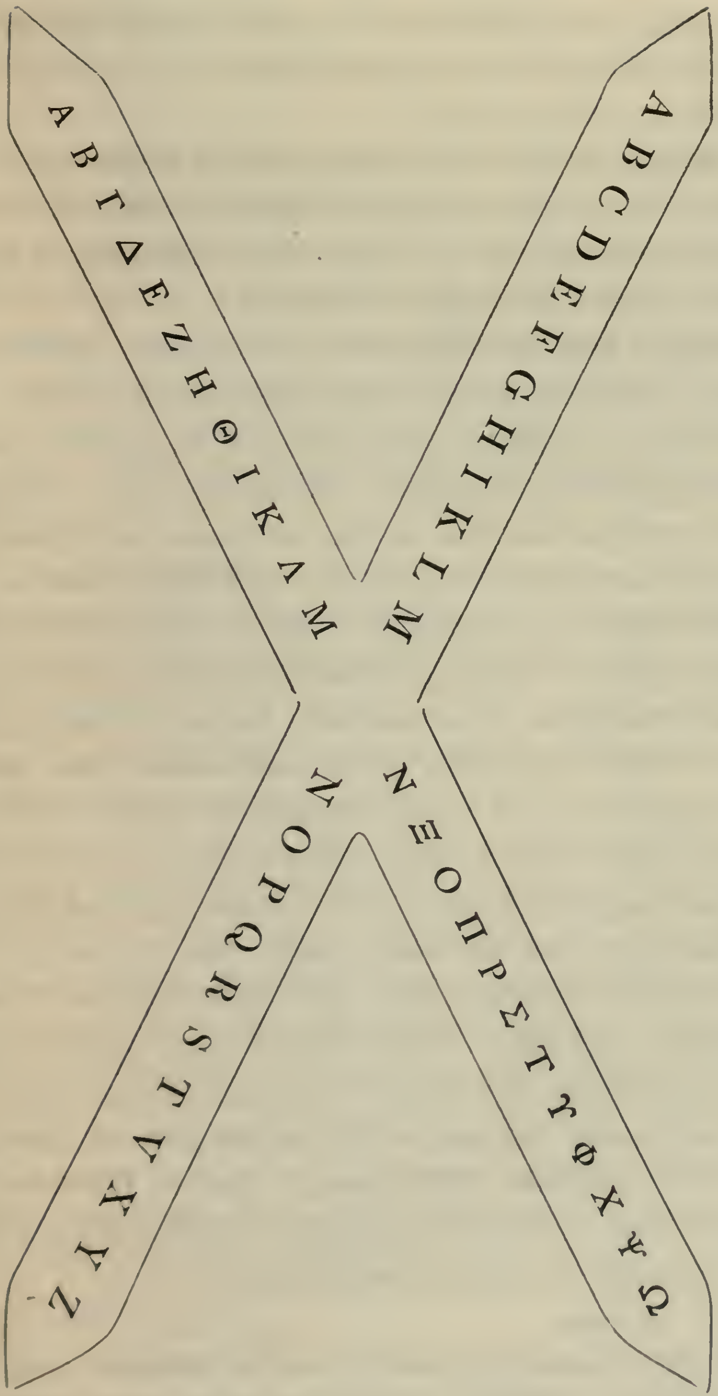
Totus psalmus dicatur cum Gloria Patri. *Et.* Sicut erat in principio. *Etc. Incipiensque similiter a dextro angulo orientali alphabetum Latinum scribat usque in sinistrum angulum occidentalem.*

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in locis sanctificationis oleo linitum, totidem cereorum reliquias duodenis crucibus inhærere, et quasi recenti respersione adhuc cuncta madescere."

The mystical signification of this rite, must not be omitted. *Remigius Autissiodorus,* in his Treatise (before spoken of) "de dedicatione Ecclesiæ" has a chapter, "Quid significet quod sacerdos *al.* pontifex alphabetum in pavimento scribit." And he says: "Quid autem per alphabetum, nisi initia et rudimenta doctrinæ sacræ intelligi convenit? unde et Paulus Hebræis exprobrans, dicit: *Etenim cum deberetis magistri esse, propter tempus rursum indigetis, ut vos instruamini quæ sint elementa mundi et exordia sermonum Dei.* Scribit ergo pontifex alphabeti ordinem, cum fidei docet simplicitatem, et dicit cum Paulo Apostolo, *Lac vobis potum dedi, non escam. Nondum enim poteratis, sed nec adhuc quidem potestis.*——Sed quomodo eadem elementa scribi debeant, attendamus. Non passim, sed distincto ordine ab angulo sinistro orientali usque in dextrum angulum occidentalem." *Martene:* de Ant. Ecc. Rit. Tom. 2. P. 277. This Treatise of Remigius is that which both Ivo Carnotensis and Durand followed, in later years: repeating almost his own words. The alphabets were written, it may be added, in the form of a cross, to signify the union of all people and languages, in the true Faith by the Cross of Christ.

In the modern Pontifical of the Church of Rome, the Bishop performs this part of the office whilst the same Antiphon is being sung by the Choir, the Priests standing by. The Pontifical of St. Dunstan, and another English one, edited by *Martene,* appoint also an Antiphon, as in the later Salisbury Use: but different. Namely, "Fundamentum aliud nemo potest ponere præter illud denique quod positum est a Christo Domino. Cum Ps. lxxxvj. Fundamenta ejus." Tom. 2. P. 250. 256.


A B Γ Δ E Z H Θ I K Λ M
A B C D E F G H I K L M
N Ξ O Π P Σ T Υ Φ X Ψ Ω
N O P Q R S T U X Y Z

Interim chorus cantet hanc antiphonam.

O quam metuendus est locus iste: vere non est hic aliud nisi domus Dei, et porta cœli.

Psalmus: Benedictus.

Totus psalmus dicatur cum, Gloria Patri. *Etc.*

Hæc oratio sequens dicatur ibidem. Scilicet in occidentali parte ecclesiæ in medio inter extremitates alphabetorum, cum. Oremus. *Oratio.*

Deus qui sanctum Moysen præ cunctis millibus Israeliticis familiarem tibi esse fecisti, ut ei diceres, Invenisti enim gratiam coram me, et te ipsum novi ex nomine quem et in montis Sinai cacumen induxisti, ubi in præfigurationem sanctæ ecclesiæ fabricandi tabernaculi sacramenta ostendisti; cui etiam duas tabulas lapideas digito tuo scriptas tradidisti, quarum una tria præcepta quæ ad fidem sanctæ Trinitatis, altera septem quæ ad custodiam constituendæ legis pertinebant, habebat: beatis apostolis tuis intercedentibus, exaudi vota orantium super hoc pavimentum in quo ad instrumentum fidei illorum divinarum characteres literarum a duobus angulis hujus domus usque in alios duos depinximus angulos, et verba legis tuæ in tabulis cordium eorum misericordiæ tuæ digito ascribe: præsta quoque ut quicquid ex ore humilitatis nostræ faciendum didicerint, hoc facere cupiant, sicque vivant ut illuc pervenire valeant, ubi nomina sua in libro vitæ æternæ scripta esse gratulentur: per te Christe Jesu, cui cum æterno Patre Sanctoque Spiritu, manet honor et perpetuitas in sæcula sæculorum.

Resp. Amen.

Deinde veniens ante altare, vel in medium ante crucem, pontifex flectendo genua dicat ter:

Deus in adjutorium meum intende.

Chorus respondeat:

Domine ad adjuvandum.

Cum, Gloria Patri. *Sine*, alleluia.

Deinde benedicat ibidem aquam cum sale, et cinere, et vino, hoc modo:

Exorcizo te, creatura salis, in nomine Domini nostri Jesu Christi, qui apostolis suis ait: Vos estis sal terræ, et per apostolum dicit: sit cor vestrum sale conditum: ut sancti✠ficeris ad consecrationem hujus ecclesiæ, et altaris, ad expellendas omnes dæmonum temptationes, et omnibus qui ex te sumpserint, sis animæ et corporis tutamentum, et sanitas, et protectio, et confirmatio salutis. Per eundem Dominum nostrum Jesum Christum.

Benedictio salis.

Domine Deus, Pater omnipotens, bene✠dic hanc creaturam salis, ad effugandum inimicum; et ei salubrem medicinam immitte, ut ad animæ et corporis sumentium proficiat sanitatem. Per Dominum.

Sequitur exorcismus aquæ.

Exorcizo te, creatura aquæ, in nomine Dei Patris, et Filii, et Spiritus Sancti, ut repellas diabolum a termino justorum, ne sit in umbraculis hujus ecclesiæ, et altaris. Et tu, Domine Jesu Christe, infunde Spiritum Sanctum in hanc ecclesiam tuam, ut proficiat ad sanitatem corporum animarumque adorantium te, et magnificetur nomen tuum in gentibus, et increduli corde convertantur ad te, et non habeant alium deum, præter te Dominum solum, qui vivis et regnas, cum Patre et eodem Spiritu Sancto, per omnia.

Benedictio aquæ.

Domine Deus, Pater omnipotens, statutor omnium elementorum, qui per Jesum Christum Filium tuum Dominum nostrum, hoc elementum aquæ in salutem humani generis esse voluisti, supplices te deprecamur,

ut exauditis orationibus nostris eam tuæ pietatis respectu sancti✠fices, atque ita omnium spirituum immundorum ab ea recedat incursio, ut ubicunque fuerit in nomine tuo aspersa, gratia tuæ benedic✠tionis adveniat, et mala omnia, te propitiante, procul recedant: Per Dominum.

Benedictio cineris.

Omnipotens sempiterne Deus, parce metuentibus, propitiare supplicibus, et mittere dignare sanctum angelum tuum de cœlis, qui bene✠dicat et sancti✠ficet cineres istos, ut sint remedium salutare omnibus nomen tuum sanctum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, atque ante conspectum divinæ clementiæ tuæ facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixeque flagitantibus; præsta quæsumus per invocationem sanctissimi nominis tui, ut quicunque eos super se asperserint pro redemptione peccatorum, corporis sanitatem et animæ tutelam percipiant. Per Dominum.

Tunc misceantur sal et cinis in modum crucis, episcopus ter accipiens quantum pugillo capere potest, faciens inde crucem ter super aquam, dicens hoc modo.

Hæc commixtio salis et cineris cum aqua benedicta, sit sancti✠ficata ad consecrationem hujus ecclesiæ et altaris. In nomine ✠ Patris, et ✠ Filii, et Spiritus ✠ Sancti. Amen.

Sequatur. Dominus vobiscum.

Et Oremus.

Oratio.

Deus, invictæ virtutis auctor, et insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimes, qui inimici rugientis sævitiam superas, qui hostiles nequitias potenter expugnas,

te, Domine, trementes et supplices deprecamur, ac petimus ut hanc creaturam salis et cineris et aquæ dignanter accipias, benignus illustres, pietatis tuæ more sanctifices ✠, ut ubicunque fuerit aspersa per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur, terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per Dominum.

Benedictio vini.

Domine Jesu Christe, qui es vitis vera, qui in Cana Galilææ vinum ex aqua fecisti, multiplica super nos misericordiam tuam, et bene✠dic atque sancti✠fica hanc creaturam vini, ut super quodcunque ex ea fusum fuerit divinæ benedictionis tuæ dulcedine repleatur, Salvator mundi, qui cum Deo Patre et Spiritu Sancto, vivis et regnas.

Deinde ponat vinum in aquam dicens:

Fiat commixtio aquæ et vini ad consecrationem hujus ecclesiæ et altaris, in nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti. Amen.

Sequitur præfatio.

Deum Patrem omnipotentem, fratres carissimi, in cujus domo mansiones multæ sunt, deprecemur ut, habitaculum istud benedicere et custodire dignetur per aspersionem aquæ hujus cum vino mixtæ: ut tenebras ab eo repellat, et lumen infundat, nullam sævienti adversario tribuat potestatem, sed propria sit domus Dei, et nullam in ea inimicus habeat licentiam nocendi. Per Dominum.

Benedictio aquæ vino mixtæ.

Omnipotens sempiterne Deus, creator et conservator humani generis, et dator gratiæ spiritualis, atque largitor æternæ salutis, mitte Spiritum tuum Sanctum

super hoc vinum cum aqua mixtum, ut armatum cœlestis defensione virtutis ad consecrationem hujus ecclesiæ et altaris tui proficiat. Per Dominum. In unitate ejusdem.

Tunc procedens episcopus ad altare ibidem incipiat, et deinde circumeat ipsam ecclesiam, aquam sanctam spargendo per parietes in imo incipiens in dextra parte orientis, usquedum iterum redeat in orientem.

Interim cantetur antiphona.

Hæc est domus Domini firmiter ædificata, bene fundata est supra firmam petram.

Psalmus. Lætatus sum.

Interim circumeat episcopus ecclesiam, spargendo aquam in medio parietum, cantando antiphonam.

Exurgat Deus ad nostri famulatus obsequium, et in loco sancto ejus fiat benedictionis augmentum.

Psalmus. In ecclesiis.

Tertio circumeat similiter ecclesiam, aquam spargendo in summitate parietum, cantando antiphonam.

Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.

Psalmus. Ipsum.

Quo peracto, sequatur oratio ante altare cum, Oremus.

Oratio.

Sic bene✠dictionem tuam, quæsumus Domine, populus fidelis ad honorem et laudem nominis tui veniens accipiat, qua corpore salvatus ac mente hic gratam tibi semper exhibeat servitutem, et propitiationis tuæ beneficia jugiter inveniat: per Christum Dominum nostrum.

Deinde aspergat aquam in modum crucis, per medium ecclesiæ in longum et in altum, per pavimentum ipsius ecclesiæ, cantando antiphonam.

Domus mea domus orationis vocabitur.

Psalmus. Narrabo nomen tuum fratribus meis, in medio ecclesiæ laudabo te.

Non dicatur, Gloria.

Sequatur, Oremus.

Oratio.

Adjutor altissime Deus, et protector cœlestis, preces nostras clementer exaudi, nobisque misericordiam tuam poscentibus concede, ut quicumque intra parietes hujus ecclesiæ te clamaverint, omnium veniam peccatorum et gaudia percipere mereantur æterna. Per Dominum.

Deinde pergat episcopus extra ecclesiam cum choro, spargendo aquam in imo per parietes, cantando hanc antiphonam.

Fundamenta templi hujus sapientia sua fundavit Deus, in quo Dominum cœli collaudant angeli; subruant venti, et fluant flumina, non possunt eam movere nunquam, fundata enim erat supra petram.

Psalmus. Fundamenta.

Circumeat ecclesiam spargendo aquam in medio parietum, cantando antiphonam.

Qui regis Israel intende super domum istam, qui deducis velut ovem Joseph auge in ea benedictionem tuam, qui sedes super Cherubin exaudi preces supplicum in ea tibi confitentium.

Psalmus. Excita Domine potentiam tuam et veni.

Tertio circumeat episcopus ecclesiam spargendo aquam in summo parietum cantando antiphonam.

Benedic, Domine, domum istam quam ædificavi nomini tuo, ut sint oculi tui aperti super eam die ac nocte.

Psalmus. Magnus Dominus.

Sequatur Oratio.

Omnipotens sempiternæ gloriæ Deus, qui sanctas portas Sion super omnia tabernacula Jacob diligis: da huic, quæsumus Domine, domui benedictionem tuam, et præsta ut nostræ fidei fundamenta nulla spiritualium nequitiarum impedimenta, nulla ventorum ✠ flamina, aut dira temptationum flumina nunquam valeant dejicere. Per Dominum.

Deinde intret episcopus ecclesiam, cantando hanc antiphonam:

Benedictus es in templo sancto gloriæ tuæ, quod ædificatum est ad laudem et gloriam nominis tui, Domine.

Psalmus. Benedictus.

Et stans in medio ecclesiæ, spargat aquam ad orientem, et occidentem, et aquilonem, et austrum, et contra cavenam ecclesiæ, et super pavimentum, et postea dicat episcopus.

Oremus.

Diaconus: Flectamus genua. Levate.

Oratio.

Deus qui loca nomini tuo dedicanda sancti✠ficas, effunde super hanc orationis domum gratiam tuam, ut ab omnibus hic invocantibus nomen tuum, auxilium misericordiæ tuæ sentiatur. Per Dominum.

Interim dicat episcopus cum nota. Oremus.

Diaconus: Flectamus genua. Levate.

Et sic sequatur hæc oratio in consecratione ecclesiæ. Oratio.

Deus sanctificationum, omnipotens dominator, cujus pietas sine fine sentitur; Deus qui cœlestia simul et terrena complecteris, servans misericordiam tuam populo tuo ambulanti ante conspectum gloriæ tuæ, exaudi preces servorum tuorum, ut sint oculi tui aperti super domum istam die ac nocte; hanc quoque basilicam in

honorem sanctæ Trinitatis, et sanctæ ac victoriosissimæ crucis, et sancti *N.* sacris mysteriis institutam, clementissimus dedi✠ca, miseratus illus✠tra, proprio splendore clarifica et benedicito ✠, omnemque hominem venientem adorare te in loco isto placatus admitte, propitius respicere dignare, et propter nomen tuum magnum, et manum fortem, et brachium excelsum, in hoc habitaculo supplicantes libens protege, dignanter exaudi, æterna defensione conserva, ut semper felices semperque in tua religione lætantes, constanter in sanctæ Trinitatis confessione fide catholica perseverent: *terminando secrete,* Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Per omnia sæcula seculorum.

Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Adesto precibus nostris, adesto sacramentis, adesto etiam piis famulorum tuorum laboribus, nobisque misericordiam tuam poscentibus. Descendat quoque in hanc ecclesiam tuam, quam sub invocatione sancti nominis tui, in honorem sanctæ Trinitatis, et Sanctæ crucis, in qua coæternus tibi Filius tuus Dominus noster Jesus Christus pro redemptione mundi pati dignatus est, et sancti[10]

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[10] "Et memoriam." *Pontif. Rom.*

apostoli tui. *N. vel*, martyris tui. *N. vel*, confessoris tui. *N. vel*, sanctæ virginis tuæ. *N.* indigni consecramus, Spiritus Sanctus tuus septiformis gratiæ ubertate redundans; ut quotiescumque in hac domo tua sanctum nomen tuum fuerit invocatum, eorum qui te invocaverint a te pio Domino preces exaudiantur. O beata et sancta Trinitas, quæ omnia purificas, omnia mundas, et omnia perornas: O beata majestas Dei, quæ cuncta imples, cuncta contines, et cuncta disponis: O beata et sancta manus Dei, quæ omnia sanctificas, omnia benedicis, omnia locupletas: O sancte sanctorum Deus, tuam clementiam humillima devotione deposcimus, ut hanc ecclesiam per nostræ famulatum humilitatis in honorem sanctæ Trinitatis, et sanctæ ac victoriosissimæ crucis, et sanctæ Dei genitricis Mariæ, et sancti Apostoli tui. *N. vel*, martyris tui. *N. vel*, confessoris tui. *N. vel.* sanctæ virginis tuæ. *N.* puri✠ficare, bene✠dicere, et conse✠crare perpetua sanctificationis tuæ ubertate digneris. Hic quoque sacrificia sacerdotes tibi laudis offerant, hic fideles populi vota persolvant, hic peccatorum onera solvantur, fidelesque lapsi reparentur. In hac ergo, quæsumus Domine, domo tua Sancti Spiritus gratia ægroti sanentur, infirmi restituantur, claudi curentur, leprosi mundentur, cæci illuminentur, dæmonia ejiciantur: cunctorum hic debilium incommoda, te Domine annuente, pellantur, omniumque vincula peccatorum absolvantur: ut omnes qui hoc templum beneficia juste deprecaturi ingrediuntur, cuncta se impetrasse lætentur, ut concessa misericordia quam precantur, perpetuo miserationis tuæ munere glorientur: *terminando secrete*, Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

Resp. Amen.

Deinde inchoata antiphona: Lapides. *eat pontifex in circuitu ecclesiæ intus, et faciat crucem cum pollice suo de ipso chrismate, in duodecim locis signatis cruce introrsus, incipiendo juxta altare ad meridiem a dextris, ita dicens in qualibet unctione.*

Sanctificetur hoc templum ✠ per istam sanctam unctionem et nostram bene✠dictionem, in honorem Sancti. *N.* In nomine Patris ✠, et Filii, et Spiritus Sancti ✠.

Pax huic domui. *vel.* Pax tibi.

Resp. Deo gratias.

Interim chorus cantet hanc antiphonam.

Lapides pretiosi omnes muri tui, et turres Jerusalem gemmis ædificabuntur.

Psalmus. Lauda Jerusalem.

Totus psalmus dicatur cum, Gloria Patri.

Postea dicatur hæc oratio sequens ab episcopo in medio ecclesiæ cum, Oremus.

Oratio.

Omnipotens sempiterne Deus, effunde super locum hunc gratiam tuam, et omnibus in te sperantibus auxilium tui muneris ostende, ut hic sacramentorum tuorum virtus, et votorum obtineatur effectus. Per Christum.

Postea pontifex egrediens hoc ipsum extra cum chrismate in circuitu ecclesiæ, choro canente antiphonam.

Unxit te Dominus oleo lætitiæ, præ consortibus tuis.

Psalmus. Eructavit.

Totius psalmus dicatur cum, Gloria Patri.

Et repetatur antiphona post unumquemque versum psalmi si necesse fuerit. Hoc peracto, Episcopus antequam intraverit ecclesiam, ante januas ecclesiæ dicat hanc orationem cum.

Oremus. *Oratio.*

Deus, qui de vivis et electis lapidibus æternum majestati tuæ condis habitaculum, auxiliare populo supplicanti ut ecclesia tua cœlestibus amplificetur augmentis. Per Christum.

Quo expleto et perunctis parietibus, intret pontifex ecclesiam, et ipsam ecclesiam circumeat intus ter cum incenso eodem modo thurificando quo asperserit aquam, incipiendo juxta altare a meridie a dextris, et sic eodem modo extra, choro interim canente antiphonam.

Domine ad te dirigatur oratio mea, sicut incensum in conspectu majestatis tuæ.

Psalmus. Domine clamavi.

Totus psalmus dicatur, et repetatur antiphona si necesse fuerit, post unumquemque versum psalmi.

Deinde veniens episcopus ante ostium ecclesiæ vel in medium ecclesiæ elevata manu dicat benedictionem sequentem:

Benedictio ✠ Dei Patris omnipotentis ingeniti, Filiique ✠ ipsius unigeniti, necnon Spiritus ✠ Sancti Paracliti ab utroque procedentis, maneat jugiter super ecclesiam istam in sæcula sæculorum.

Resp. Amen.

Deinde sequatur altarium consecratio cum ecclesia.

Postquam episcopus ingressus fuerit cancellum, accedat unus de ministris suis, et sumat de illa aqua sanctificata in quandam parvam pelvim, deinde procedens episcopus ad altare, primum et cum pollice suo chrisma in aquam modicam sumptam in pelvim mittat in modum crucis, sic dicendo:

Sancti✠ficetur aqua ista hoc salutifero chrismate, et nostra bene✠dictione ad consecrationem horum altarium. In nomine ✠ Patris, et Fi✠lii, et Spiritus ✠ Sancti. Amen.

Tunc de ipsa aqua chrismata faciat crucem in mediis mensis altaris, dicens:

Sancti ✠ ficetur hoc altare. In nomine ✠ Patris, et Fi ✠ lii, et Spiritus Sancti. Pax tecum. Et cum.

Deinde dextra parte atque sinistra, ac etiam per quatuor cornua altaris, fiant similiter cruces, repetens in qualibet unctione verba præmissa, et postea cum hyssopo aspergat de prima aqua non chrismata ipsum altare septem vicibus vel tribus, incipiendo singulis vicibus hanc antiphonam.

Asperges me Domine hyssopo, et mundabor: lavabis me, ut super nivem dealbabor.

Psalmus. Miserere.

Totus psalmus dicatur cum, Gloria Patri.

Et post unumquemque versum, si necesse fuerit, repetatur antiphona.

Tunc episcopus ad altare rediens dicat: Oremus.

Diaconus: Flectamus genua.

Oratio. Pateant ad hæc altaria aures misericordiæ tuæ precibus supplicantium, et gratiam divinitatis tuæ per presentiam sancti Spiritus super ista clementer asperge; ac intercedente beata Dei genitrice Maria, beato Apostolo tuo. *N. vel,* martyre tuo. *N. vel,* confessore tuo. *N. vel,* beata virgine tua. *N.* in cujus veneratione hæc consecramus, annue ut vivi lapides per te erigamur in cœlis, sacris tecum permansuri ædificiis, atque ut petentibus hic desiderata concedas, Paracliti tui inspirante clementia corda nostra, divinæ sapientiæ condimento clementer expurga: ut tibi placita postulare, et petita dignanter a te obtinere mereamur, qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

Quo peracto, lavet tabulam altaris de aqua sacrata non chrismata, residuum vero aquæ chrismatæ fundat

ad basim altaris ad hoc factam. Hoc peracto redeat episcopus ad altare, et in eundo dicat antiphonam.

Introibo ad altare Dei mei, ad Deum qui lætificat juventutem meam.

Psalmus. Judica me Deus.

Et sæpe repetatur antiphona post unumquemque versum psalmi, si necesse fuerit.

Benedictio tabulæ altaris cum, Oremus.

Oratio.

Domine sancte, Pater omnipotens, æterne Deus, misericordiam tuam vocibus exultantibus deprecamur: ut qui per omnem mundum fidem sparsisti, ecclesiam congregasti, quique lapidem abscissum de monte sine manibus angulari compage solidasti; hæc quoque altaria serenus illustra, hæc æterno lumine irriga, et ita diversis charismatibus undique locupleta, ut super illa admirandam Filii tui hostiam ipse benedicas impositam, ipse suscipias consecratam. Per eundem.

Postea differatur incensum, et dum pontifex cum eo faciat cruces super altare, dicatur interim Graduale, episcopo incipiente:

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine.

Versus. Elevatio manuum mearum sacrificium vespertinum.

Dicto Graduali, extergat altare cum linteo, cantando antiphonam.

Ecce tabernaculum Dei cum hominibus, et Spiritus Dei habitat in nobis; templum enim Dei sanctum est quod estis vos, pro cujus amore celebratis hodie gaudia templi, tempore festi.

Psalmus. Lauda Jerusalem.

Sequitur oratio cum, Oremus.

Oratio. Domine sancte, Pater omnipotens, sempi-

terne Deus, Creator cœli et terræ, maris et omnium elementorum, supplices majestatem tuam exoramus et petimus, ut bene✠dicere et sancti✠ficare digneris altaria hæc ex lapidea creatura tua manu hominis adquadrata, sicut benedicere dignatus es altare illud quod Noe post transactum cataclysmum per verbum sanctum tuum in nomine Dei Patris omnipotentis ædificavit, super quod diversa animantia terræ oblata sunt, munda et immunda in figura gentilium quæ a Spiritu Sancto mundata, et in odorem suavitatis accepta scriptura commemorante cognovimus, suscipiatur, quæsumus Domine, hic superpositum beneficium, quodcumque per manus sacerdotum tibi fuerit oblatum, et proficiat offerentibus et communicantibus in vitam æternam. Per Christum.

Tunc de oleo sanctificato ad cathecumenos, faciat pontifex crucem in medio altaris, et ungat ipsum lapidem infra cruces manu sua de oleo sanctificato, per unamquamque infusionem dicens:

Consecrare ✠ et sancti✠ficare digneris, Domine Deus, lapidem istum per istam unctionem et nostram bene✠dictionem. Per Christum Dominum nostrum.

Resp. Amen.

Interim cantetur hæc antiphona.

Erexit Jacob lapidem in titulum, fundens oleum desuper.

Psalmus. Quam dilecta.

Et semper sacerdos præparatus faciat incensum per circuitum altaris, donec ipsius consecratio finiatur. Sequitur,

Oremus. *Oratio.*

Deum, universitatis artificem et immensæ molis admirabilem conditorem, fratres carissimi, votis exultantibus deprecemur, ut qui per mundum totum fidem

aspersit, et ecclesiam congregavit quam lapis excisus sine manibus angulari compage solidavit, ut attolleret caput in cœlum qui de cœlo accepit fundamentum: altaria hæc ad conficiendum in eis vitæ sacramenta composita, ita chrismate divinæ sanctificationis perfundat, ut super illa adorandam Filii sui hostiam ipse benedicat impositam, ipse suscipiat consecratam. Sit hæc victima Unitati substantiæ et personarum Trinitati grata et acceptabilis, ut hæc altaria quæ per invocationem nominis sui pio dedicamus officio, præsentia suæ visitationis illustret, et sanctificatione benedicat, et perpetua inhabitatione possideat, qui unus in Trinitate perfecta vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

Interim autem de eodem oleo, perungat episcopus lapidem sicut prius, dicendo:

Conse✠crare et sancti✠ficare digneris, Domine Deus, lapidem istum per istam sanctam unctionem et nostram bene✠dictionem. Per Christum Dominum nostrum. ℟. Amen.

Interim cantetur hæc antiphona:

Mane surgens Jacob erigebat lapidem in titulum, fundens oleum desuper: votum vovit Domino: vere locus iste sanctus est, et ego nesciebam.

Psalmus. Bonum est confiteri Domino.

Sequitur. Oremus.

Oratio. Deus, qui sacrificandum primogenitum tibi populum tabernaculi exemplar in Monte Sina Moysi famulo tuo mysticis significationibus demonstrasti, secundum cœlestium formam terris sanctum disponens, ut ad te ipsum quæ nostra videntur attraheres, et supernis terrena sociares, quatenus eminentiæ spiritualis illuc tenderet, te vocante, fastigium; unde te ordinante sumpsit exordium; hæc quoque altaria salutaribus

celebrandæ redemptionis mysteriis præparata rore cœlestis unguenti asperge, et aromatibus divinæ sanctificationis perfunde, ac munus gratiæ consecrantis super illa placatus impone, dignaque sint supra quæ electas ad sacrificium creaturas, in corpus et sanguinem Redemptoris virtus secreta convertat, et in sacras agni hostias invisibili mutatione transcribat, ut sicut Verbum caro factum est, ita in Verbi substantiam benedicta oblationis natura proficiat, et quod prius victui fuerāt alimonia vita hic efficiatur æterna: per eundem Christum Dominum nostrum. Amen.

Dicta oratione accipiat chrisma, et similiter sicut de oleo perungat ipsum lapidem, et pontifex ut prius dicat:

Consecra ✠ re et sancti ✠ ficare digneris, Domine Deus, lapidem istum per sacri chrismatis unctionem et nostram benedictionem; per Christum Dominum nostrum.

Resp. Amen.

Interim cantetur hæc antiphona.

Ecce odor filii mei, sicut odor agri pleni cui benedixit Dominus.

Psalmus. Fundamenta.

Post hæc confricet pontifex totum altare manu sua, spargendo oleum et chrisma, et ut prius dicat:

Conse ✠ crare et sancti ✠ ficare digneris, Domine Deus, lapidem istum per sacri chrismatis et olei unctionem et nostram benedic ✠ tionem: Per Christum.

Interim cantetur hæc antiphona.

Sanctificavit Dominus tabernaculum suum, hæc est domus Dei in qua invocetur nomen ejus, de qua scriptum est, erit nomen meum ibi dicit Dominus.

Psalmus. Deus noster refugium.

Oratio.

Singulare illud propitiatorium, quod se in ara crucis

nobis redimendis obtulit immolandum, cujus præfiguratione Patriarcha Jacob lapidem erexit in titulum, quo fieret sacrificium, et porta cœli desuper aperiretur exauditionis oraculum, tibi, Domine, suppliciter preces fundimus ut horum altarium expolitas materies supernis sacrificiis imbuendas, ipse tuæ dotari sanctificationis ubertate præcipias, qui quondam lapideis legem scripsisti in tabulis. Qui cum Patre et Spiritu Sancto.

Oratio.

Deus omnipotens, universarum rerum rationabilis artifex, qui inter cæteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti, ut legis libatorium tuo præparetur altari, annue dignanter, hujus institutor mysterii, ut quicquid hic oblatum sacratumve fuerit, nomini tuo assurgat, religioni proficiat, spei innitatur, fidei sit præcipue dignum honore. Per Dominum nostrum.

Sequitur benedictio incensi cum Dominus vobiscum. *et* Oremus.

Oratio. Domine Deus omnipotens, cui astat exercitus angelorum cum tremore, quorum servitium spirituale et igneum esse cognoscitur, dignare respicere, et bene✠dicere, et sancti✠ficare hanc creaturam incensi, ut omnes languores cunctæque insidiæ inimici, odore ejus percepto, fugentur a plasmate tuo, quod pretioso sanguine redimisti: Qui tecum.

Hic faciat crucem thurificando desuper altare, cum incenso ultra quamlibet crucem, choro interim canente hanc antiphonam:

Domine ad te dirigatur oratio mea sicut incensum, in conspectu majestatis tuæ.

Psalmus. Domine clamavi.

Hoc facto dicat pontifex. Oremus.

Diaconus. Flectamus genua. Levate.

Oratio.

Dei Patris omnipotentis misericordiam deprecemur, dilectissimi fratres, ut hæc altaria sacrificiis spiritualibus consecranda, nostræ vocis exoratus officio præsenti bene✠dictione sancti✠ficet, et in eis semper oblationes famulorum suorum studio devotionis impositas, bene✠dicere et sancti✠ficare dignetur, et spirituali placatus incenso, precanti familiæ suæ promptus exauditor assistat. Per Dominum.

Hic ponat episcopus quinque grana incensi benedicti in modum crucis in medio altaris et in quatuor angulis, et desuper quinque cruces de gracili candela factas, ubi unctio chrismatis facta fuit, et incendantur candelæ.

Interim cantetur hæc antiphona.

Ascendit fumus aromatum in conspectu Domini de manu angeli.

Psalmus. In Domino confido.

Sequatur: Dominus vobiscum. *et*, Oremus.

Oratio. Domine sancte, Pater omnipotens, æterne Deus, clemens et propitius preces humilitatis nostræ exaudi, et respice ad horum altarium holocaustum, quod non in igne visibili probetur, sed in effusione Spiritus Sancti in odorem suavitatis ascendat, et legitime se sumentibus eucharistia medicabilis fiat, et ad vitam proficiat sempiternam. Per Dominum.

Sequatur Resp. Ædificavit Noe altare Domino offerrens super illud holocausta: odoratus est Dominus odorem suavitatis et benedixit eis. Crescite et multiplicamini et replete terram.

Vers.

Ecce ego statuam pactum meum vobiscum, et cum semine vestro post vos.

Crescite.

Sequitur altaris consecratio.

Oremus.

Diaconus. Flectamus genua. Levate.

Oratio. Quæsumus, omnipotens Deus, in cujus honore altaria hæc consecramus, clemens et propitius preces nostræ humilitatis exaudi: et præsta, ut in hiis mensis, sint tibi libamina accepta, sint grata, sint pinguia, et Sancti Spiritus tui semper rore perfusa: ut omni tempore hoc in loco supplicantis familiæ tuæ anxietates releves, ægritudines cures, preces exaudias, vota suscipias, desiderata confirmes, postulata concedas. *Terminando secrete:* Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum. Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Et ut propensiori cura, et attentiori famulatu tibi servitutis officia deferamus, hoc præsertim tempore, quo religiosarum mentium habitum ultra parietum ornatum delegisti: vel templum istud in quo altaria hæc in quibus sanctæ Trinitatis, *vel* Sanctæ Mariæ, *vel* Sancti apostoli tui *N. vel* sancti martyris tui *N. vel* sancti confessoris tui *N. vel* sanctæ virginis tuæ *N.* mentio habetur, bene✠dicere et sancti✠ficare digneris: per quorum sacram reverentiam et honorem, sacratissimo nomini tuo hæc altaria dedicamus. Horum, Domine, igitur efflagitatus

precibus, dignare hæc altaria cœlesti sanctificatione perfundere, et bene✠dicere. Assistant angeli claritatis, et Sancti Spiritus illustratione præfulgeant. Sint illius quoque apud te gratiæ, cujus fuit illud quod Abraham, pater fidei, in nostræ figuram redemptionis filium immolaturus exstruxit, quod Isaac in conspectu tuæ majestatis instituit, quod Jacob Dominum magna videns visione erexit: ut hic orantes exaudias, hic oblata sancti✠fices, hicque superposita benedicas, hic quoque benedicta distribuas. Sint ergo ecclesiæ tuæ tituli sempiterni, sint mensæ cœlesti spirituali quoque convivio præparatæ. Tu ergo, Domine, proprio ore tuo hostias super eas impositas bene✠dicito, et benedictas suscipito: atque nobis omnibus tribue ut participatione earum, vitam acquiramus sempiternam.

Terminando secrete.

Per Dominum nostrum.

Sequatur oratio cum, Oremus.

Oratio.

Domine sancte, Pater clemens, cujus nec initium nec finis advertitur, qui tantus es quantus esse voluisti, scilicet sanctus et mirabilis Deus, cujus majestatem elementa non capiunt, te benedicimus, te supplices deprecamur, ut sint tibi altaria hæc, sicut illud quod Abel salutaribus mysteriis in passione præcursor, jugulatus a fratre, novo sanguine imbuit et sacravit: sint tibi, Domine, altaria hæc sicut illud quod Abraham, pater noster quia videre te meruit, fabricavit, in quo summus sacerdos tuus Melchisedech sacrificii normam triumphalis expressit: sint tibi altaria hæc sicut illud in quo Abraham seminarium fidei nostræ Isaac filium suum, dum tibi toto corde credidit, imposuit, in quo salutari mysterio sacramentum Dominicæ passionis

ostensum est, dum offertur filius, et agnus occiditur: sint tibi, Domine, altaria hæc sicut illud quod Isaac puteum profundæ puritatis inveniens, abundantiæ ei nomen imponens, tuæ majestati dicavit: sint tibi hæc altaria, sicut ille lapis quem Jacob supponens capiti suo, ascendentes et descendentes per scalæ mysterium somno revelante cognovit: sint tibi altaria hæc sicut illud quod Moyses, susceptis mandatis tuis, in præfiguratione apostolica duodecim lapidum constructione firmavit: sint tibi, Domine, altaria hæc sicut illud quod Moyses septem dierum purificatione mundavit, et cœlesti tuo alloquio, sanctum vocavit: sicut locutus es ad Moysen, dicens: si quis tetigerit altare hoc sanctificatus habeatur. In hiis ergo altaribus juguletur luxuria, omnisque libido feriatur, offeratur pro turturibus sacrificium castitatis, pro pullis columbarum innocentiæ sacrificium. Per Christum.

Si autem fuerit altare immobile consecratum, statim ungatur frons lapidis in modum crucis chrismate, episcopo dicente:

Conse✠crare et sancti✠ficare digneris, Domine, frontem hujus lapidis per sacri chrismatis unctionem, et nostram bene✠dictionem. Per Christum Dominum nostrum.

Resp. Amen.

Si autem altare non fuerit immobile, tunc dimittetur unctio frontis lapidis, et etiam hæc sequens antiphona:

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto tuo quod est in Jerusalem.

In tempore Paschali. Alleluia. Alleluia.

Psalmus. Exurgat Deus.

Hæc sequens oratio dicitur, tam super altare mobile quam immobile.

Sequatur, Oremus.

Oratio.

Majestatem tuam, Domine, humiliter imploramus, ut altaria hæc sacræ unctionis libamine ad suscipienda populi munera inuncta potenter bene✠dicere, et sancti✠ficare digneris; et quod nunc a nobis indignis, sub tui nominis invocatione, in honore Sanctæ Trinitatis *vel* Sanctæ Mariæ *vel* Sancti apostoli tui *N. vel* sancti martyris tui *N. vel* sancti confessoris tui *N. vel* sanctæ virginis tuæ *N.* sacrosancti chrismatis unctione sunt delibuta, placeant tibi atque altaria in perpetuum benedicta: et quicquid deinceps super illa oblatum sacratumve fuerit, dignum tibi fiat holocaustum, atque omnium hic offerentium sacrificia a te pio Domino benigne suscipiantur, et per ea peccatorum nostrorum vincula absolvantur, maculæ deleantur, veniæ impetrentur, gratiæ acquirantur: quatenus una cum Sanctis et Electis tuis vitam percipere mereamur æternam. Per Dominum.

Tunc thurificet totum altare circumquaque, incipiens istam antiphonam.

Stetit angelus juxta aram templi, habens thuribulum aureum in manu sua.

Sequatur, Oremus.

Oratio.

Dirigatur oratio mea, quæsumus Domine, sicut incensum in conspectu tuo, et copiosa beneficia hic populus Christianus assequatur; ut quicumque tibi in hoc altari sacranda libamina devotus obtulerit, vel susceperit, et vitæ subsidia præsentis accipiat, et remissionem omnium peccatorum pariter consequatur, et gratiam sempiternæ redemptionis percipiat. Per Dominum.

Tunc deponat episcopus brachialia, i. e. manicas lineas, quas ponunt quidem super albam et tunicam ad conservandum munde brachia induta ab aqua. Post hæc in altari thure totaliter combusto, amoveant ministri chrismationes cum cultro ferreo vel ligneo, et extergant altare diligenter, et cineres combustionis in pelvi collectos, mittant in piscinam vel in ignem. Deinde si habeantur aliqua nova benedicenda, teneant subdiaconi vel acolyti linteamina, vel omnia ornamenta, vel vasa sacrata, quæcumque ad cultum Dei et ecclesiæ pertinere videntur, et benedicat ea pontifex juxta hunc modum.

Benedictio linteaminum cum.

Dominus vobiscum.

Et, Oremus.

Oratio.

Domine Deus omnipotens, qui ab initio hominibus utilia et necessaria creasti, quique sacerdotalia vestimenta sacerdotibus, et Levitica Levitis, ornamenta quoque et linteamina facere famulum tuum Moysen per quadraginta dies docuisti, quæ soror ipsius Maria honorifice fecit, et texuit in usum tabernaculi fœderis, te quæsumus, sancti ✠ ficare, bene ✠ dicere, consecra ✠ - reque digneris hæc linteamina in usum altaris tui ad ipsum tegendum, et super ea conficiendum corpus et sanguinem Domini nostri Jesu Christi, qui tecum.

Alia benedictio.

Dignare, Domine Deus omnipotens, Rex regum, et Dominus dominantium, Sacerdos omnium et Pontifex universorum, per quem una cum Patre Sanctoque Spiritu facta sunt universa in nomine tuo, bene ✠ dicere, conse ✠ crare, et sancti ✠ ficare digneris hæc omnia ornamenta hujus altaris: et quemadmodum sanctificasti officia tabernaculi testimonii, ita nunc manens

in æternum summus Sacerdos sacerdotum, omnia instrumenta hujus ecclesiæ quæ inter nostras manus habentur, corde puro precamur, ut bene✠dicas, puri✠fices, con✠secres, et sanctificata conserves, qui vivis et regnas cum Deo Patre.

Deinde aspersis aqua benedicta ornamentis, diaconi vestiant altare.

Interim chorus cantet antiphonam.

Circumdate Syon, et complectimini eam, narrate in turribus ejus.

Psalmus. Magnus Dominus.

Post velatum altare hæc dicatur oratio.

Omnipotens sempiterne Deus, altare hoc nomini tuo dedicatum, cœlestis virtutis bene✠dictione sanctifica, et omnibus in te sperantibus auxilii tui munus ostende, ut hic et sacramentorum virtus, et votorum obtineatur effectus. Per Christum.

Postea offeratur incensum, et incensetur altare.

Interim cantetur hæc antiphona.

Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nomini tuo, Domine.

Post hæc dicat episcopus hanc orationem hoc modo.

Descendat, quæsumus, Domine Deus noster, Spiritus tuus Sanctus super hoc altare, qui et populi tui dona sancti✠ficet, et sumentium corda purificet. Per Dominum.

Sequitur missa de dedicatione ecclesiæ.

Ad missam Officium.

Terribilis est locus iste, hic domus Dei est, et porta cœli, et vocabitur aula Dei.

In tempore Paschali. Alleluia.

Ps. Dominus regnavit, decorem indutus est, indutus est Dominus fortitudinem, et præcinxit se.

Oratio.

Deus qui nobis per singulos annos hujus sancti templi consecrationis reparas diem, et sacris semper mysteriis repræsentas incolumes, exaudi preces populi tui, et præsta, ut quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse lætetur. Per Dominum.

Lectio libri apocalypsis beati Johannis apostoli.

In diebus illis. Vidi civitatem sanctam Jerusalem novam, descendentem de cœlo a Deo paratam; sicut sponsam ornatam viro suo. Et audivi vocem magnam de throno dicentem, Ecce tabernaculum Dei cum hominibus, et Spiritus Sanctus habitabit cum eis. Et ipsi populus ejus erunt: et ipse Deus cum eis erit eorum Deus. Et absterget Deus omnem lacrymam ab oculis eorum, et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quæ prima abierunt. Et dixit qui sedebat in throno, Ecce nova facio omnia.

Graduale.

Locus iste a Deo factus est inæstimabile sacramentum: irreprehensibilis est.

Vers. Deus cui astat angelorum chorus, exaudi preces servorum tuorum.

Vers. Adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Per octavas nisi in dominicis dicatur hoc. Alleluia.

Vers. O quam metuendus et venerandus est locus iste; vere non est hic aliud nisi domus Dei et porta cœli. Alleluia.

Vers. Fundata est domus Domini super verticem montium, et exaltata est super omnes colles.

Ista sequentia dicatur, licet in Quadragesima hoc festum contigerit.

Sequentia.

Jerusalem et Sion filiæ cœtus omnis fidei curiæ, melos pangat jugis lætitiæ. Alleluia. Christus enim desponsat hodie, matrem nostram norma justitiæ, quam de lacu traxit miseriæ, ecclesim. In Spiritus Sancti clementia, sponsa sponsi lætatur gratia, reginis laudis cum gloria, felix dicta. Dos ut datur crescit lætitia, quæ dos, quanta, triplex potentia, tangens cœlum, terras, et stygia, justitia. Mira loquor sed sana credere, fœderatam tam largo munere, de proprio produxit latere, Deus homo. Formaretur ut sic ecclesia, figuravit in pari gloria, Adæ costis formata femina, hostis Eva. Eva fuit noverca posteris, hæc est mater electi generis, vitæ portus, asylum miseris, et tutela. Pulchra, potens, partu mirabilis, ut luna, sol fulget spectabilis, plus acie multo terribilis ordinata. Multiplex est singularis, una generalis et individua, omnis ævi sexus simul una parit turmas. Hæc signata Jordanis fluctibus, hæc quæ venit e terræ finibus, scientiam audire cominus Salomonis. Sic typicis descripta sensibus, nuptiarum induta vestibus, cœli præstet hodie civibus, Christo juncta. O solennis festum lætitiæ, quo unitur Christus ecclesiæ, in qua nostræ salutis nuptiæ celebrantur. Cœtus felix, dulce convivium, lapsis ibi datur solatium, desperatis offertur spatium respirandi. Justis inde solvuntur præmia, angelorum novantur gaudia, lata nimis quod facit gratia caritatis. Ab æterno fons sapientiæ, intuitu solius gratiæ, sic prævidit in rerum serie, hæc futura. Christus ergo nos suis nuptiis, recreatos veris divitiis, interesse faciat sociis electorum.

Infra septuagesimam usque ad caput jejunii, in octava die tantum hujus festi, dicatur tractus.

Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

Vers. Cor meum et caro mea exultaverunt in Deum vivum.

Vers. Etenim passer invenit sibi domum, et turtur nidum sibi, ubi reponat pullos suos.

Vers. Altaria tua, Domine virtutum, Rex meus et Deus meus.

Vers. Beati qui habitant in domo tua, in æternum laudabunt te, Domine.

Si in tempore paschali evenerit, secundum Alleluia *erit de resurrectione quotidie per octavas, et in octavis et in prima die. Secundum Lucam.*

In illo tempore. Egressus Jesus perambulabat Jericho. Et ecce vir nomine Zachæus, et hic erat princeps publicanorum, et ipse dives. Et quærebat videre Jesum quis esset, et non poterat præ turba, quia statura pusillus erat. Et præcurrens ascendit in arborem sycamorum ut videret illum; quia inde erat transiturus. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum, Zachæe festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit, et excepit eum gaudens. Et cum viderent omnes, murmurabant dicentes quod ad hominem peccatorem divertisset. Stans autem Zachæus dixit ad Dominum, ecce dimidium bonorum meorum Domine do pauperibus, et si quid aliquem defraudavi reddo quadruplum. Ait ad eum Jesus, Quia hodie huic domui salus facta est, eo quod et ipse filius sit Abrahæ. Venit enim filius hominis quærere, et salvum facere quod perierat.

Offertorium.

Domine Deus, in simplicitate cordis mei lætus ob-

tuli universa, et populus tuus qui repertus est, vidit cum ingenti gaudio. Deus Israel custodi hanc voluntatem.

Secretum.

Omnipotens sempiterne Deus, ecclesiam tuam et altare hoc nomini tuo dicatum, cœlesti virtute et benedictione sanctifica, et omnibus in te sperantibus auxilii tui munus ostende, ut hic et sacramentorum virtus, et votorum obtineatur effectus. Per Dominum.

Communio.

Domus mea domus orationis vocabitur, dicit Dominus, in ea omnis qui petit accipit, et qui quærit invenit, et pulsanti aperietur.

Postcommunio.

Quæsumus omnipotens Deus, ut hoc loco quem nomini tuo indigni dedicavimus, cunctis petentibus aures tuæ pietatis accommodas. Per Dominum.

De Benedictione Coemeterii.

De Benedictione Coemeterii.

INCIPIT ordo[1] *qualiter cœmeterium sit dedicandum: ad cujus dedicationem faciendam plura sunt necessaria, videlicet, quatuor cruces*[2] *in quatuor angulis cœmeterii, in quibus duodecim cerei vel candelæ in superiore parte*

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1 In the British Museum, MS. *Lansdown.* 451. is an imperfect Pontifical of the English Church, which contains, with one or two unimportant variations, the same Office of the Consecration of a Churchyard, as in the text. But the first rubric, according to a transcript before me, is short, merely directing: "In consecratione cœmeterii, veniat episcopus indutus amictu, alba, stola, et cappa, cum mitra et baculo, ad locum areæ dedicandæ, et prostratus super faldistorium, dicat litaniam, et inter cætera, dicat episcopus hunc versum. 'Ut hoc cœmeterium, bene + dicere, et sancti + ficare digneris.' Chorus, resp. 'Amen.' Finita litania, episcopus stando in introitu, *etc.*"

2 "Die præcedenti ponuntur in cœmeterio quinque ligneæ cruces: videlicet una altior in medio, et quatuor aliæ, quælibet ad staturam hominis, quarum una in extremitate cœmeterii. *etc.*" *Rubr. Pontif. Rom.* It does not seem that this ceremony of fixing four or five Crosses in the Churchyard to be consecrated, is of very great antiquity: it can be traced up to the 12th or 11th century, but before that, there is much difficulty. But on the contrary, the placing of a cross by the head of graves, either in or out of churchyards, is of high antiquity.

Catalani cites from the Acta Sanctorum, a passage from the life of S. Patrick, the apostle of Ireland, of no little importance as regards burying out of Churchyards. "Sanctus signifer Dominici vexilli, ut ipse agere consuevit, constituit ad caput cujuslibet Christiani extra cœmeterium sepulti crucem figere, quia in regione ad fidem noviter conversa, præ paucitate ecclesiarum noverat omnes defunctos in cœmeteriis

crucis infigantur :[3] *vas plenum aqua, infra introitum cœmeterii, ubi episcopus faciet exorcismum : deinde vasa plena aqua in quatuor angulis cœmeterii si necesse fuerit, et cætera alia vasa, convenientia ad sacrandam et ad deferendam aquam. Duo majores cerei ac candelabra, ysopus quantum duo pugilli possunt capere, vinum, sal, cinis. Adsit etiam et tentorium extra cœmeterium, in quo possit episcopus cum ministris suis vestimentis sacris se induere, cum quibus divinum ministerium adimplere*

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funerandos non fore." And the reason presently is added: "Voluit etiam optimus pastor tam felici charactere oves ab hædis, sepultos scilicet Christianos a paganis distinguere: sic profecto Christicolæ venientes, viso vitæ signo, funeratum fuisse famulum fidei, Crucis Christi signo valerent agnoscere, atque pro ejus anima non cunctarentur cunctorum conditori preces offerre." *Catalani* in Pontif. Rom. tom. 2. p. 209. This account is given by the Bollandists from the life of S. Patrick, written by Joscelin, a monk of Furnes: who further relates a marvellous legend of S. Patrick removing a cross from the grave of a Pagan, at whose head it had been placed by mistake: being informed by the voice of the dead man himself, issuing from the grave.

There are many proofs, says Catalani, that before the xi th century, there was always placed in the middle of Churchyards, a Cross: and this, not only for other reasons which will readily occur to the reader, but also, by reminding people of the reverence due to such holy places, that games and unbecoming practices of all kinds might be prevented.

[3] The early Pontificals differ as to the number of the candles: some appoint fifteen: as, for example, the Pontifical of Archbishop Egbert. The mystical signification is given by a writer of the 13th century, quoted by *Catalani*. "Accenduntur candelæ, in quibus intelligitur fidei charitas." tom. 2. p. 211. The same very learned writer enters at great length into an examination of the celebrated decree of the Illiberitan Council, which forbad lights to be placed in churchyards; and explains it: that it was of local obligation, in consequence of many abuses which had followed the practice of praying, at night, by the graves of the dead. This practice also, is forbidden to women, by the same Council.

debet. Quibus omnibus paratis, pontifex cœmeterium dedicaturus intret tentorium, et induat se amictu, alba, stola, et fanone, pluviali, et capa de bokeram, et simplici mitra, et baculo, sine manipulo, et sine sandaliis, tunicis, et dalmaticis: et ministri se induant amictu, alba, stola, et fanone: unus subdiaconus, qui consimile habebit vestimentum præter stolam, unus thurifer, duo ceroferarii, unus crucifer, qui omnes albis sint induti: et dum pontifex sic in tentorio se induit, dicat psalmos in dedicatione ecclesiæ, cum precibus: et oratione, Actiones nostras.

Item alia oratio.

Deus, qui nos pastores in populo vocari voluisti, præsta, quæsumus, ut hoc quod humano ore dicimur, in tuis oculis esse valeamus, Per Christum.

Post hæc veniat episcopus infra introitum cæmeterii, et ibidem prostratus super faldistorium dicat litaniam ut supra, pontifice cum aliqua persona reverenda litaniam canente secreto. Et cum ventum fuerit ad versum qui pro domino episcopo cantatur, surgat episcopus, et dicat stando, respiciens ad quatuor partes cæmeterii.

Ut cœmeterium istud bene✠dicere digneris.

Te rogamus audi nos.

Ut cœmeterium istud bene✠dicere, et sancti✠ficare digneris.

Te rogamus audi nos.

Ut cœmeterium istud bene✠dicere, sancti✠ficare, et conse✠crare digneris.

Te rogamus audi nos.

Finita litania, episcopus stando in introitu loci sacrandi, conversus ad occidentem, faciat exorcismum salis et aquæ cum cinere et vino, incipiendo ter.

Deus in adjutorium meum intende.

Resp. Domine ad adjuvandum me festina.

Cum Gloria. *Sine* Alleluia.

Sequitur exorcismus salis ibidem.

Exorcizo te, creatura salis, in nomine Domini nostri Jesu Christi, qui apostolis suis. *etc.*

Resp. Amen.

Benedictio salis.

Domine Deus, Pater omnipotens, bene✠dic hanc creaturam salis. *etc.*

Resp. Amen.

Exorcismus aquæ.

Exorcizo te, creatura aquæ, in nomine Dei Patris, et Filii, et Spiritus Sancti, ut repellas diabolum. *etc.*

Benedictio aquæ.

Domine Deus, Pater. *etc.*

Benedictio cineris.

Omnipotens, sempiterne Deus, parce metuentibus, *etc.*

Tunc misceantur sal et cinis, et episcopus ter faciat crucem super aquam, dicens:

Hæc commixtio salis et cineris cum aqua benedicta, sit sancti✠ficata ad consecrationem hujus cœmeterii. In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti. Amen.

Sequitur oratio.

Deus, invictæ virtutis. *etc.*

Benedictio vini.

Domine Jesu Christe, qui es vitis vera.

Deinde ponat vinum in aquam, dicens. Fiat commixtio.

Sequitur præfatio.

Deum Patrem.

Benedictio aquæ cum vino mixtæ.

Omnipotens sempiterne Deus.

Tunc episcopus ter circumeat cœmeterium, spargens aquam benedictam, incipiendo primo in remotiori parte a

parte sinistra, incipiens qualibet vice ab occidente per boream ad partem orientalem, usquedum redeat per sinistram in occidentalem, ad locum quo inceperit: secundo in medio: tertio juxta ecclesiam, choro interim canente.

Asperges me, Domine, hyssopo et mundabor; lavabis me, et super nivem dealbabor.

Psalmus. Miserere mei Deus.

Totus psalmus dicatur, sine, Gloria Patri.

Et repetatur antiphona post unumquemque versum psalmi, si necesse fuerit. Expleto tertio circuitu, veniens episcopus ad locum primum ubi litaniam dixerit, ibidem dicat hanc orationem.

Benedicere digneris, Domine Deus, omnipotens, piissime, et misericordissime consolator vivorum, simul et mortuorum, in te credentium, hujus terræ locellum tibi Domino Deo dedicandum, ut sit cœmeterium, hoc est dulcis quies, et dormitio corporum fidelium Christianorum inibi quiescentium, et animæ eorum quorum hic sepelienda sunt corpora resurrectura, quandoque spiritualia æternæ beatitudinis partem, et cum sanctis omnibus societatem habere mereantur. Per Dominum.

Deinde episcopus incipiat antiphonam: chorus prosequatur.

Corpora sanctorum in pace sepulta sunt, et vivent nomina eorum in æternum.

Vers. Hæc requies mea in sæculum sæculi; hic habitabo quoniam elegi eam.

Interim vadat ad partem aquilonis, et stans versa facie ad locum sacrandum versus orientem, dicat hanc orationem ibidem sine, Dominus vobiscum. *Sed tantum cum,* Oremus.

Diaconus: Flectamus genua. Levate.

Oratio.

Deus qui es totius orbis conditor, et humani generis

Redemptor, cunctarumque creaturarum visibilium et invisibilium perfectus dispositor, te supplici voce ac puro corde exposcimus, ut hoc cœmeterium sive polyandrum, in quo famulorum famularumque tuarum corpora requiescere debent, post curricula hujus vitæ labentia, sancti✠ficare, pur✠gare, atque bene✠dicere digneris: quique peccatorum remissionem per tuam magnam misericordiam in te fidentibus præstitisti, corporibus quoque in hoc cœmeterio quiescentibus, et tubam primi Archangeli hic expectantibus, consolationem perpetuam largiter impertire. Qui vivis.

Eundo ad orientem, dicatur a choro antiphona.

Exurgat Deus ad nostri famulatus obsequium, et in loco sancto ejus fiat benedictionis augmentum.

Psalmus. Ipsum.

Postea dicat diaconus.

Kyrie eleyson.

Christe eleyson.

Kyrie eleyson.

Deinde dicat episcopus.

Oremus.

Diaconus: Flectamus genua. Levate.

In oriente ibidem stando versa facie ad meridiem, dicat hanc orationem.

Domine Sancte, Pater Omnipotens, trina Majestas, et una Deitas, Pater, et Filius, necnon et Spiritus Sanctus, justitiæ auctor, veniæ largitor, bonorum dator, sanctitatis origo, charismatum distributor, omniumque venientium ad te pius receptor: præsta propitius, ut hoc cœmeterium in honore sancti nominis tui compositum bene✠dicere et sancti✠ficare digneris, qui Abrahæ beato patriarchæ et famulo tuo terram a filiis Ephron comparatam causa sepulturæ benedixisti; et qui populo Israelitico promissionis tellurem in ævo

durantem concessisti, famulorum famularumque tuarum corporibus in hoc cœmeterio quiescentibus, quæsumus, ut quietis sedem, et ab omni incursione malorum spirituum tutam benignus largitor tribuas; ut post animarum corporumque resurrectionem coadunatam, te donante atque concedente, beatitudinem sempiternam percipere mereantur. Per Dominum nostrum.

Eundo ad meridiem, chorus cantet hanc antiphonam.

Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.

Psalmus. Ipsum.

Postea dicat diaconus. Kyrie eleyson.

Chorus. Christe eleyson. Kyrie eleyson.

Episcopus dicat, Oremus.

Diaconus sic: Flectamus genua. Levate.

In meridie ibidem stando versa facie ad australem, dicat episcopus hanc orationem.

Domine Deus, pastor æternæ gloriæ, lux et honor sapientiæ, custos et vigor prudentiæ, salus ægrotantium, valitudo potentium, mœstorum solamen, vita justorum, gloria humilium; te, Domine, flagitamus, ut hoc cœmeterium servorum tuorum ab omni inquinamento spurcitiæ spirituum immundorum custodire, mundare, et bene✠dicere digneris, atque corporibus humanis hoc in loco sepeliendis sinceritatem perpetuam tribuere non desinas; ut quicumque Baptismi gratiam perceperint, et in fide catholica usque ad vitæ terminum perseverantes fuerint, atque decurso hujus ævi termino, corpora sua in hoc cœmeterio commendaverint, angelicis tubis concrepantibus, cum materia corporis et animæ, præmia cœlestium gaudiorum sempiterna percipiant. Per Dominum.

Eundo ad australem, chorus cantet hanc antiphonam.

Deus in sancto via tua. Quis deus magnus sicut Deus noster? Tu es Deus, qui facis mirabilia solus.

Psalmus. Viderunt te aquæ.

Postea dicat diaconus. Kyrie eleyson.

Christe eleyson.

Kyrie eleyson.

Episcopus. Oremus.

Diaconus: Flectamus genua. Levate.

Ibidem stando in australi parte conversus ad occidentem, dicat hanc orationem.

Omnipotens Deus, qui es custos animarum et tutela salutis, fides credentium, respice propitius ad nostræ servitutis officium; ut ad introitum nostrum bene✠dicere, conse✠crare, et sancti✠ficare hoc cœmeterium digneris, quatenus humana corpora hic post vitæ cursum pausantia in magna die judicii, simul cum felice anima mereantur adipisci vitæ perennis gaudia. Per Dominum.

Postea episcopus circumeat cum incenso eodem modo quo asperserit aquam, choro interim canente antiphonam.

Domine ad te dirigatur oratio mea, sicut incensum in conspectu majestatis tuæ.

Psalmus. Domine clamavi.

Totus psalmus dicatur si necesse fuerit, et repetatur antiphona post unumquemque versum. Quo peracto, dicat episcopus hanc orationem in medio cæmeterii vel polyandri, verso vultu ad orientem, cum,

Dominus vobiscum, *et* Oremus.

Oratio.

Adesto, Domine Deus, officio nostro hunc locum visitanti, et nostræ fragilitatis ministerio; et sicut benedixisti per manus patrum majorum Abrahæ et Isaac et Jacob terram sepulturæ, et postmodum pro nostræ salutis remedio traditus, flagellatus, tandemque cruci

affixus, per te ipsum, Joseph divinitus præparante, terrenum sanctificasti sepulchrum, ita hoc cœmeterium bene✠dicere, consecrare, et ab invisibilium machinamentis hostium roborare digneris; quo omnes quorum quarumcumque post laborem vitæ hic corpora pausaverint, perpetuæ felicitatis præmia consequantur; per te, Salvator mundi, qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

Tunc elevata manu benedicat episcopus cœmeterium, ex quatuor partibus, et versa facie ad orientem dicat hanc orationem.

Deus qui es judex vivorum sive mortuorum, bene✠dictionis tuæ sanctificationem nostræ devotionis officio super cœmeterium istud multiplica, et animæ cunctorum fidelium quorum sub tuo patrocinio in eo sepelienda sunt corpora, non afficiantur terroribus pœnæ infernalis, sed potius cum sanctis omnibus socientur tecum cœlestibus gaudiis, qui in Trinitate perfecta vivis et gloriaris Deus. Per omnia sæcula sæculorum.

Resp. Amen.

Tunc eundo ad ecclesiam dicat psalmum. De profundis. *Cum versu et oratione.* Fidelium.

Sequitur missa. Requiem æternam.

Psalmus. Te decet.

Oratio.

Deus, cujus miseratione animæ fidelium requiescunt, huic cœmeterio angelum tuum deputes custodem; et da propitius ut omnium, quorum hic corpora sepelientur, animæ absolutæ ab omni dolore sine fine lætentur. Per Dominum.

Epistola. Nolimus vos.

Graduale. Requiem æternam.

Tractus. De profundis.

Evangelium. Sicut Pater.

Offertorium. O pie Deus, qui.

Secretum. Munera, Domine, oblata sanctifica, et qui te ipsum in sepulchro poni voluisti, per hæc nos quæsumus ad finem vitæ properantes, a peccatorum nostrorum maculis emundemur. Per Dominum nostrum.

Benedictio episcopalis.

Copiam, quæsumus Domine, tuæ benedictionis populo hic adunato tribue; temptationum procellas ab eo miseratus exclude. Amen.

Mala cuncta arce, bona tribue, noxia subtrahe, prospera concede, ut in laude tua in præsentis ævi stadio currentes placere tibi valeant, in futuro gaudentes. Amen.

Sic, Domine quæsumus, in hoc polyandro seu cœmeterio requiescentium corpora fidelium tuæ virtutis clypeo protege, et brachio tuæ defensionis robora, quatenus in novissimo tubæ clangore a cunctis peccatorum nexibus exuti, et æternæ vitæ gaudiis restituti, resurgant in parte dextera coronandi. Amen.

Quod ipse præstare dignetur, qui est vera resurrectio mortuorum, cui est cum æterno Patre Sanctoque Flamine laus et perpetuitas in sæcula sæculorum. Amen.

Benedictio Dei omnipotentis.

Communio. Lux æterna.

Post communio.

Muneribus sacris satiati quæsumus, Domine Deus noster, ut plebs tua, quæ in futuro a morte corporis resurrectura creditur, te miserante, in hujus vitæ cursu a morte animæ resurgere mereatur. Per Dominum.

Ordo ad Synodum.

Ordo ad Synodum.

ORDO *qualiter ab episcopo synodus agatur.* *Hora diei prima, ante ortum solis ejiciantur omnes ab ecclesia, obseratisque foribus cunctis, ad unam januam per quam sacerdotes ingredi oportet ostiarii stabunt: et convenientes cardinales vel alii prælati, sacerdotes pariter cum episcopo introibunt, et secundum ordinis sui tempus residebunt; post hos ingrediantur et diaconi, qui corona facta in conspectu episcopi et sacerdotum stent. Deinde forenses*[1] *ingrediantur presbyteri in ordine suo procul ab aliis stantes, et ut jussi fuerint residentes. Ingrediantur quoque subdiaconi, quos ad recitandum vel excipiendum congruus ordo requirit: obseratis januis, sedentes in diuturno silentio, episcopi, videlicet, et sacerdotes, atque cor totum habentes ad Dominum, dicturus est archidiaconus,* Orate, *et tunc agatur litania, statimque omnes incurventur, tam episcopi quam presbyteri, orantes diutius tacite cum fletibus atque gemitibus. Tunc surgens episcopus, cunctis adhuc incurvatis, hanc orationem palam fundat ad Dominum.*[2]

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[1] "Presbyteri forenses, nuncupantur ii, qui ex aliena diœcesi vel ecclesia sunt." *Du Cange.* Gloss.

[2] The "Ordo ad Synodum" in the Winchester Pontifical, differs considerably from that of the Salisbury Use. But as it agrees with some few exceptions with that printed by *Wilkins* in his Appendix, vol. 4, p. 784, I shall not be called upon to explain the variations: I extract however the first rubric.

"Qualiter concilium provinciale, prima, secunda, vel tertia die agatur.

Sancta synodus bis in anno de-

Adsumus, Domine Sancte Spiritus, adsumus quidem peccati immanitate detenti, sed in nomine tuo specialiter aggregati: veni ad nos, esto nobiscum, et dignare illabi cordibus nostris, doce nos quid agamus, quo gradiamur, et ostende quid efficere debeamus, ut te auxiliante tibi in omnibus placere valeamus. Esto salus, et suggestor et effector judiciorum nostrorum, qui solus cum Deo Patre et ejus Filio nomen possides gloriosum. Non nos patiaris perturbatores esse justitiæ, qui summam diligis æquitatem, ut in sinistrum nos non ignorantia trahat, non favor inflectat, non acceptio muneris vel personæ corrumpat. Sed junge nos tibi efficaciter solius gratiæ tuæ dono, ut simus in te unum, et in nullo deviemus a vero, quatenus in

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crevit habere concilia: unum æstate, aliud tempore autumni. Quisquis autem clericorum ad hæc non venerit absque necessitatis causa, anno integro non præsumat missam celebrare. Prima autem die, et secunda, et tertia, hora convenienti quando episcopo vel ejus vicario visum fuerit, omnes sequantur cruces cum litania et ingrediantur synodum, ejectis omnibus ab ecclesia, obseratisque foribus cunctis. Tunc ad unam januam per quam sacerdotes ingredi debeant, ostiarii stent, et sella ponatur in medio: et supra eam sacræ reliquiæ, et plenarium cum stola ponantur. Deinde convenientes omnes presbyteri intersint, et secundum ordinationis suæ tempus resideant. Post hos ingrediantur diaconi probabiles, quos ordo poposcerit interesse. Exinde introducantur laici bonæ conversationis, vel qui electione conjugali interesse meruerint. Tunc ingrediatur episcopus si voluerit, vel necessitas exegerit. Et si non aderit episcopus: ejus vicarius eadem faciat. Tunc diaconus dicat, 'Orate.' Deinde, 'Erigite vos.' Tunc episcopus versus ad orientem dicat, 'Dominus vobiscum. Oremus.'"

In the above rubric, there is little doubt that the "Plenarium" must mean the Book, in which were written, at length, the Holy Gospels, and perhaps also, the Epistles. The relics were brought from neighbouring churches, that by their presence (so it was said) the faith and zeal of those present might be quickened and encreased.

nomine tuo collecti, sic in cunctis teneamus cum moderatione pietatis justitiam, ut hic a te in nullo dissentiat sententia nostra, et in futuro pro bene gestis consequamur gaudia sempiterna, præstante te, qui solus cum Deo Patre ejusque Filio vivis et regnas, et dominaris Deus, per omnia sæcula sæculorum. Amen.

Qua oratione finita ab omnibus respondeatur, Amen.

Rursumque dicat archidiaconus, Erigite vos.

Confestim omnes surgant, et ab archidiacono legatur evangelium, Ego sum pastor bonus.

Quo perlecto, cum timore et disciplina tam episcopi quam presbyteri sedeant, diaconus dalmatica indutus codicem canonum in medium proferens, capitula Nicæni concilii perlegat, ubi de fide catholica plenius tractat, qualiter omnes Christicolæ unum Deum in Trinitate, et Trinitatem in unitate fideliter venerari, corde credere, ore profiteri, et incessanter excolere debeant, versatis aperte depromitur, quomodo Pater, et Filius, et Spiritus Sanctus veraciter unus sit Deus. Deinde legatur liber officiorum, ut scire valeant quo ordine in ecclesia cuncta peragantur officia. Post hæc autem perquirantur presbyteri qualiter energumenos et aurium apertiones facere vel eosdem baptizare debeant. Quibus expletis, taliter cunctos clericos alloquatur episcopus.

Admonitio.

Precibus itaque Deo præmissis, fraternitatem vestram, dilectissimi filii, cum pia exhortatione admoneo, et per divinum nomen obtestor, ut ea quæ a nobis de Deo, sacris ordinibus, vel sanctis moribus dicta fuerint, cum omni pietate suscipiatis, ut cum summa reverentia perficere studeatis, quatenus superna auxiliante gratia ea quæ ad salutem nostram et Christiani populi nobis commissi pertinere videntur: diligenter et provide tractemus, ne oves Domini nostri Jesu Christi nobis

commissæ licet indignis ob nostram pereant negligentiam, pro quibus in die judicii rationem reddituri sumus. Deinde simili vos obtestatione conjuro vel obsecro, ut nullus vestrum in judicio fratrem suum aut personam accipiat, aut quolibet favore vel munere pulsatus a justo judicio scienter avertatur aut discedat: sed cum tota pietate fraternæ dilectionis, et cum Dei timore libenter nobiscum adhibeatis studium, quatenus per nostram doctrinam et sacram admonitionem peccata, errores, et pravitates filiorum nostrorum, quæ ante nos vel tempore nostro, instigante diabolo, in civitate ista vel parochiis nostris perpetrata fuerint, Dei auxiliante misericordia, ad correctionis emendationem et bonorum executionem perducere valeamus, et in extremo judicii die non de negligentiis et culpis a Domino, sicut pigri et mali servi judicemur, sed de benefactis ac recte dispositis, præmium æternæ beatitudinis percipere mereamur. Per.

Quibus taliter narratis, perscrutandi et inquirendi sunt cardinales, sacerdotes, et levitæ, necnon et reliqui, videlicet de credulitate Trinitatis et Unitatis, primo de dilectione Dei et proximi, secundo de humilitate et castitate, tertio de jejunio et oratione, quarto de eleemosynarum largitate, quinto de officiis ecclesiasticis, simul et omnibus cavendis vitiis et virtutibus adipiscendis. Hiis itaque prima die Synodali judicio deliberatis, surgens archidiaconus dicat,

In nomine Domini nostri Jesu Christi, eamus in pace.

Tunc dicat episcopus benedictionem.

Qui dispersos Israel congregat, ipse vos hic et ubique custodiat. Amen. Et non solum vos custodiat, sed ovium suarum idoneos custodes efficiat. Amen. Ut cum summo pastore Christo de gregum suorum pastione in cœlo gaudeatis. Amen. Quod ipse.

Secunda vero die iterumque ingressi, simulque ut supradictum est omnibus incurvatis, hæc ab episcopo dicantur.

Nostrorum tibi, Domine, curvantes genua cordium quæsumus, ut bonum quod a nobis a te requiritur exequamur, scilicet, ut prompta tecum solicitudine gradientes, discretionis arduæ subtile judicium faciamus, ac misericordiam diligentes, clareamus studiis tibi placitæ actionis.

Tunc ab omnibus respondeatur, Amen.

Surgentibusque illis legatur evangelium. Vos estis sal terræ. *vel*, Estote misericordes.

Post hæc per ordinem sicut prius in suis resideant sedibus, quos inde alloquatur episcopus. Quibus verbis die secunda peractis, perquirantur quæ in synodo necessaria sunt, ac diligenti cura pertractentur. Hora autem sexta vel nona expleta, iterum pronunciet archidiaconus.

In nomine Domini nostri Jesu Christi, eamus in pace.

Tunc dicat episcopus benedictionem.

Dominus mentis et linguæ corporalis et spiritualis det vobis incrementa gratiæ sacerdotalis. Amen.

Atque vobis ad dexteram constitutis, participium tribuat cœlestis regni. Amen.

Quod ipse præstare dignetur, qui nos ante constitutionem mundi prædestinatos, et ante finem sæculi justificatos, præscivit per infinita sæcula sæculorum. Amen.

Tertia denique die omnibus ut supradictum est expletis, ecclesiam ingressis hanc item orationem, ipsis incurvatis, dicat episcopus.

Ad te, Domine, iterum clamosis vocibus proclamantes unanimiter postulamus, ut respectu gratiæ tuæ solidati

præcones virtutis efficiamur intrepidi, tuumque valeamus verbum cum omni fiducia loqui.

Et respondeant omnes, Amen.

Et surgentibus illis legatur evangelium.

Designavit Jesus.

Post hæc per ordinem resideant in sedibus suis, quos iterum alloquatur episcopus, scilicet de constitutione vel statutis. Hiis taliter prælibatis, cætera quæ in synodo sunt necessaria tractentur. Quibus omnibus expletis, hanc orationem super cunctos clericos dicat episcopus.

Nulla est, Domine, humanæ conscientiæ virtus, quæ inoffense possit tuæ voluntatis judicia expedire, et ideo imperfectum nostrum viderunt oculi tui, perfectioni deputa quæsumus quæ perfecto æquitatis fine a te concludere præoptamus. Te itaque in nostris principiis occursorem reposcimus, te quoque in hoc fine judiciorum nostrorum excessibus adesse precamur, scilicet, ut ignorantiæ parcas, ut errori indulgeas, ut perfectis votis perfectam operis efficaciam largiaris. Et quia conscientia remordente tabescimus, ne aut ignorantia traxerit nos in errorem, aut præceps forsitan voluntas impulerit justitiam declinare: ob hoc te poscimus, te rogamus, ut si quid offensionis in hac synodi celebritate attraximus, condonale ac remissibile facere digneris, ut qui soluturi sumus aggregatam synodum a cunctis primum absolvamur nostrorum nexibus delictorum, qualiter et transgressores veniam, et confitentes tibi consequamur remunerationem sempiternam. Amen.

Huic orationi oratio paterna adjungatur, et cunctis curvatis hæc benedictio explicetur.

Omnipotens Dei Filius, qui est initium et finis, complementum vobis tribuat caritatis. Amen.

Et qui vos ad expletionem hujus fecit pervenire

synodi, absolutos vos efficiat ab omni contagione delicti. Amen.

Ut ab omni reatu liberiores effecti, absoluti etiam per donum Spiritus Sancti, felici reditu vestrarum sedium cubilia repetatis illæsi. Amen.

Quod ipse præstare dignetur.

Hic subjungatur. Te Deum laudamus.

Quibus expletis, archidiaconus dicat.

In nomine Domini nostri Jesu Christi, eamus in pace.

Tunc omnes surgant, et ad propria redeant cum pace.

Ordo Excommunicandi.

Ordo Absolvendi.

Ordo ad reconciliandum Apostatam.

Excommunicatio in aliquem sacrilegum ferenda.

DOMINICIS atque apostolicis informati præceptis, judicio Patris, et Filii ejus, Domini nostri Jesu Christi, et Spiritus Sancti, et auctoritate et potestate apostolis, apostolorumque successoribus a Deo concessa, una nobiscum, prædictum pessimum virum .N. a liminibus sanctæ matris ecclesiæ excludimus, et ab omni societate et communione Christiana separamus, separatumque esse in æternum decrevimus, id est, in præsenti sæculo et in futuro. Nullus ei Christianus dicat, ave, aut eum osculari præsumat. Nullus presbyter missam cum eo celebrare audeat, vel sacrosanctum corpus et sanguinem Domini tradere. Nemo ei jungatur in consortio, neque in alio negotio. Et si quis ei se sociaverit, et communicaverit ejus operibus malignis, noverit se simili percussum anathemate, hiis exceptis qui ob hanc causam ei junguntur ut eum revocent ab errore, et provocent ad satisfactionem. Et sicut hæ lucernæ de manibus nostris projectæ hodie extinguuntur, sic ejus lucerna in æternum extinguatur, nisi forte respuerit, et Dei gratia inspirante ad pœnitentiæ remedium conversus fuerit, et digna emendatione ecclesiæ Dei quam læsit humiliter satisfecerit. Fiat. Fiat. Amen.

Absolutio in foro Conscientiae.

IN foro conscientiæ vel confessione sacramentali, hunc modum tenere solebat venerabilis pater Johannes Exon. In primis veniat pœnitens humiliter ad confessorem potestatem habentem et ipse primo dicat :

Benedicite.

Et pœnitens respondeat :

Dominus.

Posteaquam vero confessus fuerit peccata specialia quæcunque tunc recolerit, cum præmeditatione et discussione sufficienti conscientiæ et propriæ vitæ districta examinatione, si sciat confessionem generalem dicat, scilicet :

Confiteor.

Deinde episcopus dicat :

Misereatur.

Et priusquam absolvat eum a peccatis, ne forte nescienter ligatus sit aliqua sententia excommunicationis, per quam effectus sacramenti pœnitentiæ possit impediri, dicat ad cautelam episcopus.

A sententia excommunicationis, si quam incidisti communicando cum excommunicatis, vel alias ignoranter, absolvo te et restituo sacramentis ecclesiæ. In nomine Patris.

Absolutio.

Dominus Jesus Christus te absolvat, et ego te absolvo, auctoritate Dei et Ecclesiæ mihi commissa, ab hiis peccatis et ab aliis confessis vel oblitis. In nomine Patris.

Sequitur benedictio.

Passio Jesu Christi, merita beatæ Mariæ, et omnium sanctorum, et totius ecclesiæ catholicæ, quicquid etiam boni feceris et mali sustinueris pro dilectione Dei et proximi, cedant tibi in remissionem istorum et aliorum peccatorum tuorum, in augmentum gratiæ, et præmium vitæ æternæ. In nomine Patris, et Filii.

Tunc detur pœnitentia conveniens tam personis quam delictis, et specialiter ut caveat ab occasionibus peccandi, et maxime a recidivo.

Ordo ad reconciliandum apostatam a Judaismo, hæresi, vel gentilitate reverso, vel diu in sententia excommunicationis obstinato.

PRIMUM *consecratur aqua benedicta ab episcopo, et insufflet tertio in faciem ejus ad ostium ecclesiæ, dicens.*

Exorcizo te, immunde spiritus, per Deum Patrem omnipotentem, et per Jesum Christum Filium ejus, et Spiritum Sanctum, ut recedas ab famulo Dei .N. quem Deus et Dominus noster Jesus Christus ab erroribus et deceptionibus tuis liberare, et ad sanctam matrem ecclesiam catholicam atque apostolicam revocare dignatur. Ipse tibi imperat, maledicte, damnate, qui pro salute hominum passus, mortuus, et sepultus, te et omnes vires tuas superavit, atque resurgens cœlos ascendit, indeque venturus est judicare vivos, et mortuos, et sæculum per ignem. Amen.

Tunc aspergens eum aqua benedicta, introducat in ecclesiam, dicens :

Ingredere in templum Dei vivi quod male deseruisti, et exutus ab errore tenebrarum, evasisse te laqueos mortis lætus agnosce.

Resp. Deo gratias.

Sequatur.

Tu autem, omnipotens et misericors Deus, hanc ovem tuam de fauce lupi subtractam clementer suscipe, et gregi tuo benignus reforma, ne de familiæ tuæ damno inimicus exultet, sed de conversione ejus et

liberatione, ecclesia tua uti mater de filio perdito et recepto gratuletur. Per Dominum.

Tunc prostrato eo in pavimento ecclesiæ, dicant psalmos.

Miserere mei Deus.

Ps. Benedixisti.

Ps. De profundis.

Kyrie eleyson. Christe eleyson. Kyrie eleyson.

Pater noster. Et ne.

Salvum fac servum tuum, Domine.

Mitte ei auxilium.

Nihil proficiat.

Domine exaudi.

Dominus vobiscum.

Oremus.

Deus, qui hominem ad imaginem tuam conditum, invidia callidi serpentis deceptum, per unigenitum tuum Filium reparasti, respice propitius super hunc famulum tuum .N. qui ab errore ad lumen veritatis quod male deseruerat redire festinat, ut quicquid ejus ignorantiæ necessitate hostili et diaboli fraude surreptum est, abundantia tuæ pietatis indulgeat et absolvat, ut altaribus tuis et gregi tuo, recepta veritatis tuæ luce et communione, reddatur. Per eundem Dominum nostrum.

Oremus.

Da quæsumus, Domine, ut sicut publicani precibus et confessione placatus es, ita et huic famulo tuo .N. placatus existas; et precibus suis benignus aspira, ut in confessione flebili permanens, petitione perpetua clementiam tuam celeriter exoret, sanctisque altaribus et sacramentis restitutus, reversus cœlesti gloriæ mancipetur. Per Christum Dominum nostrum.

Oremus.

Domine Deus omnipotens, Pater Domini nostri Jesu Christi, qui dignatus es hunc famulum tuum N. ab errore et mendacio hæreticæ vel dæmoniacæ pravitatis exuere, et ad sanctam matrem ecclesiam revocare; tu, Domine, emitte Spiritum tuum in eum Paraclitum, spiritum sapientiæ et intellectus, spiritum consilii et fortitudinis, spiritum scientiæ et pietatis, et adimple eum, Domine, spiritu timoris tui, et consigna eum vel reconsigna eum signo crucis Christi in vitam propitiatus æternam: per eundem. In unitate ejusdem.

Inde elevato eo a terra, interroget eum dicens:

Homo, abrenuncias ritui in quo nunc pœnites te vixisse?

Resp. Abrenuncio.

Et omnibus pompis ejus?

Resp. Abrenuncio.

Et omnibus operibus ejus.

Resp. Abrenuncio.

Abrenuncias etiam omni sectæ et pravitati superstitionis, gentilitatis, hæreticæ, vel Judaicæ inimicæ fidei sanctæ Catholicæ.

Resp. Abrenuncio.

Hiis expletis, imponat ei modum pœnitentiæ, et communicet eum, et sic deinceps ecclesiæ Dei societur. Primo tamen absolvatur in forma ecclesiæ: Misereatur tui.

Et si hæresim exercuerit vel defenderit, abjuret in forma decretalis, isto modo. Ego N. talis. *Etc.* Cognoscens veram catholicam et apostolicam fidem, anathematizo omnem hæresim, præcipue eam de qua hactenus defamatus sum. *Etc.*

Consentio autem sanctæ Romanæ Ecclesiæ et apos-

tolicæ sedi, et ore et corde eam confiteor, jurans ad hæc sancta Dei evangelica: eos qui contra hanc fidem veniunt, cum dogmatibus et sectatoribus suis æterno anathemate dignos esse pronuncio. Quod si ego aliquando contra hoc aliquid sentire aut prædicare vel docere præsumpsero, canonum severitati subjaceam.

Et si clericus sit, istis lectis subscribat.

END OF VOL. I.

C. Whittingham, Chiswick.

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Ecclesiae